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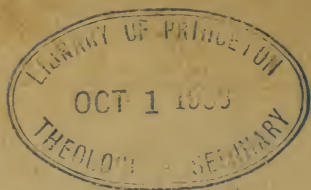
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A N
E X T R A C T

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Rev^d. Mr. JOHN WESLEY'S

JOURNAL,

From SEPT. 3, 1741.

To OCTOBER 27, 1743.



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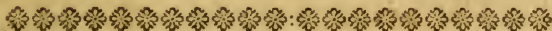
Mr. J. H. Thompson

on the 10th day of

January 1880



A N
E X T R A C T
O F T H E
Rev^d. Mr. JOHN WESLEY'S
J O U R N A L.



SUNDAY, *September 6.*

OBSERVING some, who were beginning to *use their liberty as a cloak for licentiousness*, I enforced in the morning those words of *St. Paul*, (worthy to be written in the heart of every believer) *All things are lawful for me; but all things are not expedient.* And in the evening that necessary advice of our LORD, *That men ought always to pray, and not to faint.*

Mond. 7. I visited a young man in *St. Thomas's Hospital*, who in strong pain, was praising God continually. At the desire of many of the patients, I spent a short time with them, in exhortation and prayer. O what a harvest might there be, if any lover of souls, who has time upon his hands, would constantly attend these places of distress, and with tenderness and meek-

ness of wisdom, instruct and exhort those on whom God has laid his hands, to know and improve the day of their visitation!

Wed. 9. I expounded in *Greyhound-lane, White-chappel*, part of the 107th Psalm. And they did rejoice whom the LORD had redeem'd and delivered from the hand of the enemy.

Saturd. 12. I was greatly comforted by one, whom GOD had lifted up from the gates of death, and who was continually telling, with tears of joy, what GOD had done for his soul. *Sund. 13.* I met about two hundred persons, with whom severally I had talked the week before, at the *French chappel, in Hermitage-street, Wapping*, where they gladly joined in the service of the church: and particularly, in the LORD's-Supper, at which Mr. *Hall* assisted. It was more than two years after this, that he began so vehemently to declaim against my brother and me, as "Bigots to the church, and those carnal ordinances," as he then loved to term them.

Frid. 18. I buried the only child of a tender parent, who having soon finish'd her course, after a short sickness went to Him her soul loved, in the fifteenth year of her age.

Sund. 20. I preached in *Charles's-Square, Hoxton*, on these solemn words, *This is life eternal, to know Thee, the only true GOD, and JESUS CHRIST whom Thou hast sent.* I trust, GOD blest his word. The scoffers stood abash'd, and open'd not their mouth.

Mond. 21. I set out, and the next evening, met my brother at *Bristol*, with Mr. *Jones of Fonmon-Castle in Wales*: now convinced of the truth as it is in JESUS, and labouring with his might, to redeem the time he had lost, to make his calling sure, and to lay hold on eternal life.

Thursd. 21. In the evening we went to *Kingswood*. The house was filled from end to end. And we continued in ministering the word of GOD, and in prayer and praise 'till the morning.

Sund. 27. I expounded at *Kingswood* (morning and afternoon) at *Bristol* and at *Baptist-Mills*, the message of GOD to the church of *Ephesus*: Particularly, that way

way of recovering our first love, which God hath prescribed and not man: *Remember from whence thou art fallen, and repent and do the first works.*

Tuesd. 29. I was prest to visit *Nicholas Palmer*, one who had separated from us, and behaved with great bitterness, 'till God laid his hand upon him. He had sent for me several times, saying, "He could not die in peace 'till he had seen me." I found him in great weakness of body and heaviness of spirit. We wrestled with God on his behalf. And our labour was not in vain. His soul was comforted; and a few hours after he quietly fell asleep.

Thursd. Oct. 1. We set out for *Wales*. But missing our passage over the *Severn* in the morning, it was sun-set before we could get to *Newport*. We enquired there, if we could hire a guide to *Cardiff*. But there was none to be had. A lad coming in quickly after, who was going (he said) to *Lanissan*, (a little village, two miles to the right of *Cardiff*), we resolv'd to go thither. At seven we set out. It rain'd pretty fast, and there being neither moon nor stars, we could neither see any road nor one another, nor our own horses heads. But the promise of God did not fail. He gave his angels charge over us. And soon after-ten we came safe to Mr. *Williams's* house at *Lanissan*.

Frid. 2. We rode to *Fonmon-Castle*. We found Mr. *Jones's* daughter ill of the small-pox. But he could cheerfully leave her and all the rest, in the hands of Him in whom he now believed. In the evening I preached at *Cardiff*, in the *Shire-hall*, a large and convenient place, on God hath given unto us eternal life, and this life is in his Son. There having been a feast in the town that day, I believ'd it needful to add a few words upon intemperance. And while I was saying, "As for you, drunkards, you have no part in this life: you abide in death; you chuse death and hell:" A man cried out vehemently, "I am one: and thither I am going." But I trust God at that hour began to shew him and others a more excellent way.

Sat. 3. About noon we came to *Ponty-pool*. A Clergyman stop'd me in the first street; and a few more found me out soon after, whose love I did not find to

be cool'd at all, by the bitter adversaries who had been among them. True pains had been taken to set them against my brother and me, by men who *know not what manner of spirit they are of*. But instead of disputing we betook ourselves to prayer. And all our hearts were knit together as at the first.

In the afternoon we came to *Abergavenny*. Those who are bitter of spirit had been here also. Yet Mrs. *James* (now Mrs. *Whitefield*) receiv'd us gladly as she had done aforetime. But we could not procure even two or three to join with us in the evening beside those of her own household. *Sund. 4.* I had an unexpected opportunity of receiving the Holy Communion. In the afternoon we had a plain, useful sermon, on the *Pharisee and the Publican praying in the temple*: Which I explained at large in the evening, to the *best dressed* congregation I have ever yet seen in *Wales*. Two persons came to me afterwards, who were (it seem'd) convinced of sin and groaning for deliverance.

Mond. 5. I preached in the morning at *Ponty-pool*, to a small but deeply attentive congregation. Mr. *Price* conducted us from hence to his house at *Watford*. After resting here an hour, we hasten'd on and came to *Fonmon*, where I explained and inforced those words, *What must I do to be saved?* Many seem'd quite amazed, while I shew'd them the nature of salvation, and the gospel-way of attaining it.

Tuesf. 6. I read prayers and preach'd in *Porth-kerry* church. My text was, *By grace ye are saved thro' faith*. In the evening at *Cardiff* I expounded *Zechariah iv. 7.* *Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. And he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it.* The next morning we set out, and in the evening prais'd God, with our brethren in *Bristol*.

Thursf. 8. I dined with C—T—, greatly praising God, for having done his own wife and holy will, in taking away the desire of his eyes: In the evening I preach'd on *Looking unto Jesus*. And many were fill'd with consolation.

Frid.

Frid. 9. The same spirit *help'd our infirmities* at the hour of intercession: And again at *Kingswood* in the evening. I was just laid down, when one came and told me, *Howel Harris* desired to speak with me at *Bristol*, being just come from *London*, and having appointed to set out for *Wales* at three in the morning. I went, and found him with Mr. *Humphreys* and Mr. *S*—— They immediately fell upon their favourite subject: On which when we had disputed two hours, and were just where we were at first, I beg'd we might exchange controversy for prayer. We did so, and then parted in much love, about two in the morning.

Sat. 10. His journey being deferred 'till *Monday*, *H. Harris* came to me at the *New Room*. He said, "As to the decree of *reprobation*, he renounced and utterly abhor'd it. And as to the *not falling from grace*, 1. He believed, That it ought not to be mention'd to the unjustified, or to any that were slack, and careless, much less that lived in sin, but only to the earnest and disconsolate mourners. 2. He did himself believe, it was possible for one to fall away, who had *been enlightened* with some knowledge of God, who had *tasted of the heavenly gift*, and *been made partaker of the Holy Ghost*: and wish'd we could all agree, to keep close in the controverted points, to the very words of Holy Writ: 3. That he accounted no man so justified as not to fall, 'till he was vitally united to CHRIST, 'till he had a thorough, abiding hatred to all sin, and a continual hunger and thirst after all righteousness." Blessed be thou of the LORD, thou man of peace! Still follow after peace and holiness.

Thurs. 15. I was preparing for another journey to *Wales*, which I had design'd to begin on *Friday*, when I receiv'd a Message from *H. Harris*, desiring me to set out immediately, and meet him near the *New Passage*, I accordingly set out at noon; but being obliged to wait at the Water-side, did not reach *Will-creek* (the place he had appointed for our meeting) 'till an hour or two after night. But this was soon enough. For he had not been there. Nor could we hear any thing of him. So we went back to *Mather*, and thence in
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the morning, to *Lanmartin*, a village two miles off, where we heard Mr. *Daniel Rowlands* was to be, whom accordingly we found there. Evil surmisings presently vanish'd away, and our hearts were knit together in love. We rode together to *Machan* (five miles beyond *Newport*) which we reach'd about twelve o'clock. In an hour after, *H. Harris* came, and many of his friends from distant parts. We had no dispute of any kind, but the spirit of peace and love was in the midst of us. At three we went to church. There was a vast congregation, tho' at only a few hours warning. After prayers, I preach'd first on those words in the second lesson, *The life which I now live, I live by faith of the Son of God, who loved me and gave Himself for me.* Mr. *Rowlands* then preached in *Welsh* on *Matt. xxviii. 3. Fear ye not; for ye seek Him that was crucified.*

We rode afterwards to *St. Bride's* in the moors; where Mr. *Rowlands* preach'd again. Here we were met by Mr. *Humphreys* and *Thomas Bifficks* of *Kingswood*. About eleven a few of us retired, in order to provoke one another, to love, and to good works. But *T. Bifficks* immediately introduced the dispute, and others seconded him. This *H. Harris* and Mr. *Rowlands* strongly withstood; but finding it profited nothing, Mr. *Rowlands* soon withdrew. *H. Harris* kept them at a bay, 'till about one o'clock in the morning. I then left them and Capt. *T.* together: About three they left off just where they began.

Sat. 17. Going to a neighbouring house, I found Mr. *H.* and *T. Bifficks*, tearing open the sore with all their might. On my coming in all was hush'd. But Mrs. *James* of *Abergavenny* (a woman of candour and humanity) insisted, That "those things should be said to my face." There follow'd a lame piece of work. But altho' the accusations brought were easily answer'd, yet I found they left a soreness on many spirits. When *H. Harris* heard of what had past, he hastened to stand in the gap once more, and with tears besought them all, "To follow after the things that make for peace." And God blest the healing words which he spoke, so that we parted in much love, being all determined, To
let

let controversy alone, and to preach JESUS CHRIST and Him crucified.

I preach'd at *Cardiff* at three, and about five set out thence for *Fonmon-Castle*. Notwithstanding the great darkness of the night, and our being unacquainted with the road, before eight we came safe to the congregation, which had been some time waiting for us. I preach'd on our LORD's words to the rich young man, *If thou wilt enter into life, keep the commandments*. Blessed be GOD, that we have a better covenant, establish'd upon better promises.

Sund. 18. I rode to *Wenwo*. The church was thro'ly fill'd with attentive hearers, while I preached on those words, *Whom ye ignorantly worship, Him declare I unto you*. In the afternoon I read prayers and preach'd at *Porthkerry*; In the evening there was a great concourse of people at the castle to whom I strongly declared the *hope of righteousness* which is thro' faith.

Mond. 19. I preach'd once more at *Porthkerry*, and in the afternoon return'd to *Cardiff*, and explain'd to a large congregation, *When they had nothing to pay, He frankly forgave them both*.

Tues. 20. At eleven I preach'd at the prison, on *I came not to call the righteous but sinners to repentance*. In the afternoon I was desired to meet one of the *honourable women*; whom I found a mere sinner, groaning under the mighty hand of GOD. About six, at Mr. W's. desire, I preach'd once more on those words, *Whom ye ignorantly worship, Him declare I unto you*.

Wednes. 21. I set out soon after preaching, and about nine came to *Newport*. A clergyman, soon after I was set down, came into the next room, and ask'd aloud, with a tone unusually sharp, "Where those vagabond fellows were?" Capt. T. without any ceremony, took him in hand. But he soon quitted the field and walk'd out of the house. Just as I was taking horse, he return'd and said, "Sir, I am afraid you are in a wrong way. But if you are right, I pray GOD to be with you, and prosper your undertakings."

About one I came to *Callicut*, and preach'd to a small, attentive company of people, on *Blessed are they which do hunger and thirst after righteousness; for they shall*

shall be filled. Between seven and eight they reach'd *Bristol*.

Thurs. 22. I call'd upon *Edward W—*, who had been ill for several days. I found him in deep despair. Since he had left off prayer, *all the waves and storms were gone over him.* We cried unto God, and his soul revived. A little light shone upon him, and just as we sung,

“ Be Thou his Strength and Righteousness
His *JESUS* and his All:”

his spirit return'd to God.

Frid. 23. I saw several others who were ill of the same distemper. Surely our LORD will do much work by this sickness. I do not find that it comes to any house, without leaving a blessing behind it. In the evening I went to *Kingswood*, and found *Ann Steed* also praising God in the fires, and testifying, That all her weakness and pain wrought together for good.

Sat. 24. I visited more of the sick, both in *Kingswood* and *Bristol*. And it was pleasant work; for I found none of them *sorrowing as men without hope.* At six I expounded, *God is light, and in Him is no darkness at all.* And his light broke in upon us in such a manner, that we were even lost in praise and thanksgiving.

Sund. 25. After the Sacrament at *All-Saints*, I took horse for *Kingswood*. But before I came to *Lawrence-Hill*, my horse fell, and attempting to rise, fell down again upon me. One or two women ran out of a neighbouring house, and when I rose, help'd me in. I adore the wisdom of God. In this house were three persons, who began to run well; but *Satan* had hinder'd them. But they resolv'd to set out again. And not one of them has look'd back since.

Notwithstanding this delay, I got to *Kingswood* by two. The words God enabled me to speak there, and afterwards at *Bristol* (so I must express myself still; for I dare not ascribe them to my own wisdom) were as a hammer and a flame. And the same blessing we found, at the meeting of the society. But more abundantly at the love-feast which follow'd. I remember
nothing

nothing like it for many months. A cry was heard from one end of the congregation to the other: not of grief, but of overflowing joy and love. *O continue forth thy loving-kindness unto them that know Thee; and thy mercy to them that are true of heart!*

The great comfort I found both in publick and private, almost every day of the ensuing week, I apprehend was to prepare me for what follow'd: a short account of which I sent to *London* soon after, in a letter, the copy of which I have subjoin'd; altho' I am not insensible, there are several circumstances therein which some may set down for mere enthusiasm and extravagance.

“ DEAR BROTHER,

All last week I found hanging upon me the effects of the violent cold I had contracted in *Wales*: not, I think, (as Mr. *Turner* and *Walcam* supposed) by lying in a damp bed at *St. Bride's*; but rather by riding continually in the cold and wet nights, and preaching immediately after. But I believ'd it would pass off, and so took little notice of it 'till *Friday* morning. I then found myself exceeding sick: and as I walk'd to *Baptist-mills*, (to pray with *Susanna Basil*, who was ill of a fever) felt the wind pierce me, as it were, thro'. At my return I found myself something better. Only I could not eat any thing at all. Yet I felt no want of strength at the hour of intercession, nor at six in the evening, while I was opening and applying those words, *Sun stand thou still in Gibeon, and thou, moon, in the valley of Ajalon*. I was afterwards refresh'd and slept well; so that I apprehended no farther disorder; but rose in the morning as usual, and declared, with a strong voice and an enlarged heart, *Neither circumcision availeth any thing nor uncircumcision, but faith that worketh by love*. About two in the afternoon just as I was set down to dinner, a shivering came upon me, and a little pain in my back: but no sickness at all, so that I eat a little; and then growing warm, went to see some that were sick. Finding myself worse about four I wou'd willingly have lain down.

But

But having promised to see Mrs. G——, who had been out of order for some days, I went thither first, and thence to *Weavers-Hall*. A man gave me a token for good as I went along, “Ay, said he, *He will be a martyr too by and by:*” The scripture I enforced was, *My little children, these things I write unto you, that ye sin not. But if any man sin, we have an advocate with the Father, JESUS CHRIST the righteous.* I found no want either of inward or outward strength. But afterwards finding my fever increas’d, I called on Dr. Middleton. By his advice I went home, and took my bed: a strange thing to me who had not kept my bed a day, (for five and thirty years) ever since I had the small-pox. I immediately fell into a profuse sweat, which continued ’till one or two in the morning. God then gave me refreshing sleep, and afterwards such tranquility of mind, that this day, *Sunday, Nov. 1.* seemed the shortest day to me, I had ever known in my life.”

I think a little circumstance ought not to be omitted, altho’ I know there may be an ill construction put upon it. Those words were now so strongly impress’d upon my mind, that for a considerable time I could not put them out of my thoughts. *Blessed is the man that provideth for the poor and needy: the LORD shall deliver him in the time of trouble. The LORD shall strengthen him when he lieth sick upon his bed: make Thou all his bed in his sickness.*

“On *Sunday* Night likewise I slept well, and was easy all *Monday* morning. But about three in the afternoon the shivering return’d, much more violent than before. It continued ’till I was put to bed. I was then immediately as in a fiery furnace. In a little space I began sweating: but the sweating seemed to increase rather than allay the burning heat. Thus I remain’d, ’till about eight o’clock: when I suddenly awaked out of a kind of doze, in such a sort of disorder (whether of body or mind, or both) as I know not how to describe. My heart and lungs and all that was within me, and my soul too, seemed to be in perfect uproar. But I cried unto the LORD in my trouble, and he deliver’d me out of my distress.”

“I con-

" I continued in a moderate sweat 'till near midnight, and then slept pretty well 'till morning. On *Tuesday, Nov. 3.* About noon, I was removed to Mr. *Hooper's*. Here I enjoyed a blessed calm for several hours, the fit not returning 'till six in the evening: and then in such a manner as I never heard or read of. I had a quick pulse, attended with violent heat: but no pain either in my head or back or limbs; no sickness, no stitch, no thirst. Surely God is a present help in time of trouble. And He does make all my bed in my sickness."

" *Wednes. 4.* Many of our brethren agreed to seek God to day by fasting and prayer. About twelve my fever began to rage. At two I dozed a little, and suddenly awaked in such disorder (only more violent) as that on *Monday*. The silver cord appeared to be just then loosing, and the wheel breaking at the cistern. The blood whirled to and fro, as if it would immediately force its way thro' all its vessels, especially in the breast: and excessive, burning heat parch'd up my whole body, both within and without. About three, in a moment the commotion ceased, the heat was over, and the pain gone. Soon after it made another attack; but not near so violent as the former. This lasted 'till half an hour past four, and then vanished away at once. I grew better and better 'till nine. Then I fell asleep, and scarce awaked at all 'till morning."

" *Thurs. 5.* The noisy joy of the people in the streets did not agree with me very well: tho' I am afraid it disorder'd their poor souls, much more than it did my body. About five in the evening my cough return'd, and soon after the heat and other symptoms: but with this remarkable circumstance, that for fourteen or fifteen hours following, I had more or less sleep in every hour. This was one cause why I was never light-headed at all, but had the use of my understanding, from the first hour of my illness to the last, as fully as when in perfect health.

" *Frid. 6.* Between ten and twelve the main shock began. I can give but a faint account of this, not for want of memory, but of words. I felt in my body nothing but storm and tempest, hail-stones and coals

of fire. But I do not remember that I felt any fear, (such was the mercy of God!) nor any murmuring. And yet I found but a dull, heavy kind of patience, which I knew was not what it ought to be. The fever came rushing upon me as a lion, ready to break all my bones in pieces. My body grew weaker every moment; but I did not feel my soul put on strength. Then it came into my mind, "Be still, and see the salvation of the LORD. I will not stir hand or foot; but let Him do with me what is good in his own eyes." At once my heart was at ease. My mouth was filled with laughter and my tongue with joy. My eyes overflowed with tears, and I began to sing aloud. One who stood by said, "Now he is light-headed." I told her, "O no. I am not light-headed: but I am praising God. God is come to my help, and pain is nothing. Glory be to God on high. I now found, why it was not expedient for me, to recover my health sooner: because then I should have lost this experimental proof, how little every thing is which can befall the body, so long as God carries the soul aloft, as it were on the wings of an eagle.

"An hour after I had one more grapple with the enemy, who then seem'd to collect all his strength. I essay'd to shake myself, and praise God as before. But I was not able: The power was departed from me. I was shorn of my strength, and become weak, and like another man. Then I said, "Yet here I hold: Lo I come to bear thy will, O God." Immediately He return'd to my soul, and lifted up the light of his countenance. And I felt, "He rideth easily enough, whom the grace of God carrieth."

"I supposed the fit was now over, it being about five in the afternoon, and began to compose myself for sleep; when I felt first a chill, and then a burning all over, attended with such an universal faintness, and weariness and utter loss of strength, as if the whole frame of nature had been dissolv'd. Just then my nurse, I know not why, took me out of bed, and placed me in a chair. Presently a purging began, which I believe saved my life. I grew easier from that hour, and had
such

such a night's rest, as I have not had before, since it pleas'd God to lay his hand upon me."

From *Sat. Nov. 7.* to *Sunday 15.* I found my strength gradually increasing, and was able to read *Turretin's* history of the church (a dry, heavy, barren treatise) and the life of that truly good and great man, Mr. *Philip Henry*. On *Monday* and *Tuesday* I read over the life of Mr. *Matthew Henry*; a man not to be despised, either as a scholar or a christian, tho' (I think) not equal to his father. On *Wednesday* I read over once again *Theologia Germanica*. O how was it, that I cou'd ever so admire, the affected obscurity of this unscriptural writer! Glory be to God, that I now prefer the plain Apostles and Prophets, before him and all his mystic followers.

Thurs. 19. I read again with great surprize, part of the ecclesiastical history of *Eusebius*. But so weak, credulous, thoroughly-injudicious a writer, have I seldom found. *Frid. 20.* I began Mr. *Laval's* history of the reform'd churches in *France*, full of the most amazing instances of the wickedness of men, and of the goodness and power of God. About noon the next day, I went out in a coach as far as the school in *Kingswood*; where one of the mistresses lay (as was believ'd) near death, having found no help from all the medicines she had taken. We determin'd to try one remedy more. So we pour'd out our souls in prayer to God. From that hour she began to recover strength, and in a few days was out of danger.

Sund. 22. Being not suffer'd to go to church as yet, I communicated at home. I was advis'd to stay at home some time longer. But I cou'd not apprehend it necessary: And therefore on *Mond. 23.* went to the *New Room*, where we praised God for all his mercies. And I expounded, (for about an hour, without any faintness or weariness) on *What reward shall I give unto the LORD for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the LORD.*

I preach'd once every day this week, and found no inconvenience by it. *Sund. 29.* I thought I might go

a little farther. So I preach'd both at *Kingswood* and *Bristol*: And afterwards spent near an hour with the society, and about two hours at the love-feast. But my body cou'd not yet keep pace with my mind. I had another fit of my fever the next day. But it lasted not long, and I continued slowly to recover my strength. On *Thursday Dec. 3.* I was able to preach again, on, *By their fruits ye shall know them:* And *Friday* evening on *Cast thy bread upon the waters, and after many days thou shalt find it again.*

Mond. 7. I preached on *Trust ye in the LORD Jehovah, for in the LORD is everlasting strength.* I was shewing, What cause we had to trust in the captain of our salvation, when one in the midst of the room cried out, "Who was *your* captain the other day, when you hang'd yourself? I know the man who saw you when you was cut down." This wise story, it seems, had been diligently spread abroad, and cordially believ'd by many in *Bristol*. I desired they would make room for the man to come nearer. But the moment he saw the way open, he ran away with all possible speed, not so much as once looking behind him.

Wednes. 9. GOD humbled us in the evening, by the loss of more than thirty of our little company, who I was obliged to exclude, as no longer adorning the gospel of CHRIST. I believ'd it best, openly to declare, both their names and the reasons why they were excluded. We then all cried to GOD, That this might be for their edification, and not for destruction.

Frid. 11. I went to *Bath*. I had often reason'd with myself concerning this place, *Hath GOD left Himself without witness?* Did He never raise up such as might be shining lights, even in the midst of this sinful generation? Doubtless he has: But they are either gone "to the desert," or hid under the bushel of *prudence*. Some of the most serious persons I have known at *Bath* are either *Solitary Christians*, scarce known to each other, unless by name: Or *Prudent Christians*, as careful not to give offence, as if That were the unpardonable sin: And as zealous, *To keep their religion to themselves,* as they shou'd be, *To let it shine before men.*

I return'd to *Bristol* the next day. In the evening one desired to speak with me. I perceiv'd him to be in the utmost confusion, so that for a while he cou'd not speak. At length he said, "I am he that interrupted you at the *New Room* on *Monday*. I have had no rest since, day or night, nor cou'd have 'till I had spoken to you. I hope you will forgive me, and that it will be a warning to me all the days of my life."

Tuesd. 15. It being a hard frost, I walk'd over to *Bath*; and had a conversation of several hours, with one who had lived above seventy, and studied divinity above thirty years. Yet remission of sins was quite a new doctrine to him. But I trust God will write it on his heart.

In the evening I took down the names of some, who desired to strengthen each other's hands in God. Thus the *bread* we have cast upon the waters, is found again after many days.

I return'd to *Bristol* the next day. *Thursd. 17.* We had a night of solemn joy, occasion'd by the Funeral of one of our brethren, who died with a hope full of immortality.

Frid. 18. Being disappointed of my horse, I set out on foot in the evening for *Kingswood*. I catch'd no cold, nor receiv'd any hurt, tho' it was very wet, and cold and dark. Mr. *Jones* of *Fonmon*, met me there; and we pour'd out our souls before God together. I found no weariness, 'till a little before one, God gave me refreshing sleep.

Sund. 20. I preach'd once more at *Bristol*, on *Little children keep yourselves from idols*: Immediately after which, I forc'd myself away, from those to whom my heart was now more united than ever. And I believe, their hearts were even as my heart. O what poor words are those, "You abate the reverence and respect, which the people owe to their pastors." Love is all in all: And all who are alive to God must pay this to every true pastor: Wherever a flock is duly fed with the pure milk of the word, they will be ready (were it possible) to pluck out their eyes, and give them to those that are over them in the LORD.

I took coach on *Mond. 21.* and on *Wednesday* came to *London.* *Thursf. 24.* I found it was good for me to be here; particularly, while I was preaching in the evening. The society afterwards met: But we scarce knew how to part, our hearts were so enlarged toward each other.

Sat. 26. The morning congregation was increased to above thrice the usual number, while I explain'd, *Grace be unto you and peace, from GOD the Father and from our LORD JESUS CHRIST.* At *Long-lane* likewise in the evening I had a crowded audience, to whom I spoke from those words, *O the depth of the riches both of the wisdom and knowledge of GOD! How unsearchable are his judgments and his ways past finding out!*

Sund. 27. After diligent enquiry made, I removed all those from the congregation of the faithful, whose behaviour or spirit was not agreeable to the gospel of CHRIST: openly declaring the objections I had to each, that others might fear, and cry to GOD for them.

Thursd. 31. By the unusual overflowing of peace and love to all which I felt, I was inclined to believe some trial was at hand. At three in the afternoon my fever came. But finding it was not violent, I would not break my word, and therefore went at four and committed to the earth the remains of one who had died in the LORD a few days before: neither cou'd I refrain from exhorting the almost innumerable multitude of people, who were gather'd together round her grave, to cry to GOD that they might die the death of the righteous, and their last end be like hers. I then designed to lie down; but Sir *John G—* coming, and sending to speak with me, I went to him, and from him into the pulpit, knowing GOD could renew my strength. I preach'd according to her request, who was now with GOD, on those words with which her soul had been so refreshed, a little before she went hence, after a long night of doubts and fears: *Thy sun shall no more go down, neither shall thy moon withdraw itself. For the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.*

At the society which follow'd, many cried after GOD, with a loud and bitter cry. About ten I left them,

them, and committed myself into his hands, to do with me what seemed Him good.

Friday, January 1. After a night of quiet sleep, I waked in a strong fever, but without any sickness or thirst or pain. I consented however to keep my bed; but on condition, that every one who desired it, should have liberty to speak with me. I believe fifty or sixty persons did so this day, nor did I find any inconvenience from it. In the evening I sent for all of the bands who were in the house, that we might magnify our LORD together. A near relation being with me when they came, I ask'd her afterwards If she was not offended? "Offended! said she: I wish I could be always among you. I thought I was in heaven."

This night also, by the blessing of God, I slept well, to the utter astonishment of those about me, the apothecary, in particular, who said "He had never seen such a fever in his life." I had a clear remission in the morning: but about two in the afternoon, a stronger fit than any before. Otherwise I had determined to have been at the meeting of the bands. But good is the will of the LORD.

Sund. 3. Finding myself quite free from pain, I met the leaders, morning and afternoon: and join'd with a little company of them, in the great sacrifice of Thanksgiving. In the evening. it being the men's love-feast, I desired they wou'd all come up. Those whom the room would not contain, stood without: while we all with one mouth sang praise to God.

Mond. 4. I waked in perfect health. Does not God both kill and make alive? This day (I understand) poor *Charles Kinchin* died!

Cui pudor, & justitiæ foror
Incorrupta fides, nudaque verita
Quando ullum invenient parem?

I preached morning and evening every day, for the remaining part of the week. On *Sat.* while I was preaching at *Long-lane*, a rude rout lift up their voice on high. I fell upon them without delay. Some pulled off their hats, and open'd their mouth no more. The
rest

rest stole out, one after another. All that remain'd were quiet and attentive.

Sund. 10. I got a little time to see Mr. *Dolman*. Two years ago he seemed to be dying of an asthma: being hardly able to rise at eight o'clock in a morning, after struggling, as it were, for life. But from the time he came thither first, he rarely fail'd to be at the *Foundery*, by five o'clock. Nor was he at all the worse: his distemper being suspended, 'till within a very few days. I found him just on the wing, and full of love and peace and joy in believing. And in the same spirit (as I afterwards understood) he continued, 'till God took him to Himself.

Mond. 11. I went twice to *Newgate*, at the request of poor R—— R——, who lay there under sentence of death, but was refused admittance. Receiving a few lines from him on the day he was to die, I desired Mr. *Richards* to try, if he could be admitted then. But he came back with a fresh refusal.

It was above two years before, that being destitute and in distress, he applied to me at *Bristol* for relief. I took him in, and employ'd him for the present, in writing and keeping accounts for me. Not long after I plac'd him in the little school, which was kept by the United Society. There were many suspicions of him during that time, as well as of his companion, *Gwillim Snowde*. But no proof appeared: so that after three or four months, they quietly returned to *London*. But they did not deceive God, nor escape his hand. *Gwillim Snowde* was soon apprehended for a robbery, and when condemn'd sent for me, and said, nothing lay heavier upon him, than his having thus returned evil for good. I believe it was now the desire of poor R—— too, to tell me all that he had done. But the hour was past: I could not now be permitted to see or speak with him. So that he who before would not receive the word of God from my mouth, now desired what he could not obtain. And on *Wednesday* he fell a sacrifice to the justice of a long-offended God. O consider this, ye that *now* forget God, and know not the day of your visitation!

In the afternoon I buried the body of *James St. Angel*, who having long been tried in the fire, on *Monday*, in the full triumph of faith, gave up his spirit to God.

I heard of several to day, who began to run well; but did not endure to the end. Men fond of their own opinions tore them from their brethren, and could not keep them when they had done: but they soon fell back into the world, and are now swallow'd up in its pleasures or cares. I fear those zealots who took these souls out of my hands, will give but a poor account of them to God.

On *Thursday* and *Friday* I visited the sick, by many of whom I was greatly refreshed. *Mond. 18.* we greatly rejoiced in the LORD at *Long-lane*, even in the midst of those that contradicted and blasphemed. Nor was it long before many of them also were touch'd, and blasphemies were turned to praise.

Thursd. 21. I again visited many that were sick, but I found no fear either of pain or death among them. One (*Mary Whittle*) said, "I shall go to my LORD to morrow. But before I go, He will finish his work." The next day she lay quiet for about two hours, and then opening her eyes, cried out, "It is done, it is done! CHRIST liveth in me! He lives in me!" And died in a moment.

Frid. 22. I met the society at *Short's-Gardens, Drury-lane*, for the first time. *Sat. 23.* I called on another, who was believ'd to be near death, and greatly triumphing over it. "I know, said she, that my redeemer liveth, and will stand at the latter day upon the earth. I fear not death. It hath no sting for me. I shall live for evermore."

Mond. 25. While I was explaining at *Long-lane*, He that committeth sin is of the devil; his servants were above measure enraged: they not only made all possible noise, (altho', as I had desired before, no man stirred from his place, or answered them a word) but violently thrust many persons to and fro, struck others, and brake down part of the house. At length they began throwing large stones upon the house, which forcing their way wherever they came, fell down together with

with the tiles among the people, so that they were in danger of their lives. I then told them, "You must not go on thus. I am order'd by the magistrate, who is in this respect to us the minister of God, to inform him of those who break the laws of God and the king. And I must do it, if you persist herein; otherwise I am a partaker of your sin." When I ceased speaking, they were more outrageous than before. Upon this I said, "Let three or four calm men, take hold of the foremost, and charge a constable with him, that the law may take its course." They did so, and brought him into the house, cursing and blaspheming in a dreadful manner. I desired five or six to go with him to Justice *Copeland*, to whom they nakedly related the fact. The Justice immediately bound him over to the next sessions at *Guilford*.

I observ'd, when the man was brought into the house, that many of his companions were loudly crying out, "*Richard Smith, Richard Smith!*" Who, as it afterward appear'd, was one of their stoutest champions. But *Richard Smith* answer'd not; he was fallen into the hands of one higher than they. God had struck him to the heart, as also a woman, who was speaking words not fit to be repeated, and throwing whatever came to hand, whom he overtook in the very act. She came into the house with *Richard Smith*, fell upon her knees before us all, and strongly exhorted him, "Never to turn back, never to forget the mercy which God had now shewn to his soul." From this time we had never any considerable interruption or disturbance at *Long-lane*: Altho' we withdrew our prosecution, upon the offender's submission and promise of better behaviour.

Tuesd. 26. I explain'd at *Chelsea*, the faith which worketh by love. I was very weak when I went into the room. But the more *the beasts of the people* increas'd in madness and rage, the more was I strengthen'd, both in body and soul: So that I believe few in the house, which was exceeding full, lost one sentence of what I spoke. Indeed they could not see me, nor one another at a few yards distance, by reason of the exceeding thick smoke, which was occasion'd by the wild fire and things of that kind, continually thrown
into

into the room. But they who could praise God in the midst of the fires, were not to be affrighted by a little smoke.

Wednesf. 27. I buried the body of *Sarah Whiskin*, a young woman late of *Cambridge*: A short account of whom follows, in the words of one that was with her, during her last struggle for eternity.

“ The first time she went, intending to hear Mr. *Wesley*, was *January 3.* But he was then ill. She went again, *Tuesd. 5.* and was not disappointed. From that time she seem’d quite taken up with the things above, and could willingly have been always hearing, or praying or singing Hymns. *Wednesf. 13.* She was sent for into the country: At which news she cried violently, being afraid to go, lest she should be again conformable to the world. With tears in her eyes she ask’d me, “ What shall I do? I am in a great strait.” And being advised, To commit her cause to God, and pray that his will might be done, not her own, she said, “ She would defer her journey three days, to wait upon God, that He might shew his will concerning her.” The next day she was taken ill of a fever. But being something better on *Friday*, she sent and took a place in the *Cambridge* coach, for the *Tuesday* following. Her sister asking her, If she thought it was the will of God she should go? She answer’d, “ I leave it to the LORD; and am sure He will find a way to prevent it, if it is not for my good.” *Sund. 17.* She was ill again, and desired me to write a note, That she might be pray’d for. I ask’d, What I should write? She answer’d, “ You know what I want, A lively faith.” Being better on *Mond. 18.* She got up, to prepare for her journey; tho’ still desiring God, to put a stop to it, if it was not according to his will. As soon as she rose from prayer, she fainted away. When she came to herself she said, “ Where is that scripture of *Balaam* journeying, and the angel of the LORD standing in the way? I can bring this home to myself. I was just going this morning, and see, God has taken away all my strength.”

“ From this hour, she was almost continually praying to God, That He would reveal Himself to her soul.

Soul. On *Tuesd.* 19. being in tears, She was ask'd, "What was the matter?" She answer'd, "The devil is very busy with me." One asking, "Who condemns you?" She pointed to her heart and said, "This: And God is greater than my heart." On *Thursd.* after Mr. *Richards* had pray'd with her, she was much chearfuller, and said, She cou'd not doubt but God wou'd fulfil the desire which He had given her.

"*Frid.* 22. One of her sisters coming out of the country to see her, she said, "If I had come to you, evil would have befallen me. But I am snatch'd out of the hands of the devil. Tho' God has not yet revealed Himself unto me, yet I believe, were I to die this night, before to-morrow I should be in heaven." Her sister saying, "I hope God will restore you to health:" she replied, "Let Him do what seemeth Him good."

Sat. 23. She said, "I saw my mother and brother and sister in my sleep, and they all received a blessing in a moment." I asked, if she thought she should die? And whether she believ'd, the LORD would receive her soul? Looking very earnestly, she said, "I have not seen the LORD yet. But I believe I shall see Him and live. Altho' these are bold words, for a sinner to say. Are they not?"

"*Sund.* 24. I ask'd her, How have you rested?" She answered, "Very well. Tho' I have had no sleep: and I wanted none: for I have had the LORD with me. O let us not be ashamed of Him, but proclaim Him upon the house-top. And I know, whatever I ask in the name of JESUS, according to his will, I shall have." Soon after she called hastily to me, and said, "I fear I have deceiv'd myself. I thought the *amen* was seal'd in my heart; but I fear, it is-not. Go down and pray for me, and let Him not go, 'till He has given my heart's desire." Soon after she broke out into singing and said, "I was soon deliver'd of my fears. I was only afraid of a flattering hope: but if it had been so, I would not have let Him go."

Her sister that was come to see her was much upon her mind. "You, said she, are in pain for her. But I have faith for this little child. God has a favour unto her." In the afternoon she desired me to

write

write a bill for her. I ask'd, What shall I write? She said, Return thanks for what God has done for me, and pray that He would manifest Himself to my relations also. Go to the preaching. Leave but one with me." Soon after we were gone she rose up, call'd to the person that was with her and said, "Now it is done. I am assured my sins are forgiven." The person answering, "Death is a little thing, to them that die in the LORD:" She replied with vehemence, "A little thing! it is nothing." The person then desiring, she would pray for her, she answer'd, "I do: I pray for all. I pray for all I know, and for them I do not know. And the LORD will hear the prayer of faith." At our return, her sister kneeling by the bed-side she said, "Are you not comforted, my dear, for me?" Her speech then failing, she made signs for her to be by her, and kiss'd her and smiled upon her. She then lay about an hour without speaking or stirring; 'till about three o'clock on *Monday* morning, she cried out, "My LORD and my GOD!" fetch'd a double sigh, and died."

Frid. 29. Hearing of one who had been drawn away by those who prophesy smooth things, I went to her house. But she was purposely gone abroad. Perceiving there was no human help, I desired the congregation at *Short's-Gardens*, to join with me in prayer to God, That He would suffer her to have no rest in her spirit, 'till she return'd into the way of truth. Two days after she came to me of her own accord, and confest, in the bitterness of her soul, That she had no rest, day or night, while she remain'd with them, out of whose hands God had now delivered her.

There was something remarkable in the manner of their love-feast, at which she was present, *Sund. 31.* For above an hour all were silent; no singing, no prayer, no word of exhortation. Then Mr. S—— said, "My sisters, I was thinking in my heart, how many scripture-names there are among you." (Might he not as well have been thinking, how many barley-corns would reach from *London* to *Edinburgh*?) "There are three *Martha's*: so he went on, telling with great exactness, how many there were of every name. Then

silence ensued. After a while he spake again. "Seven of our sisters are going to *Pensylvania*. But my Saviour will give us as many more." One replied, See, He has given us one already." "It is in my heart, (said Mr. S—) to give Him thanks for it:" On which he spake a few words of thanksgiving. Just before they broke up, Mrs. H. said, my Saviour puts it into my heart, to pray." She then spoke five or six sentences, and the company was dismiss'd.

Mond. Feb. 1. I found, after the exclusion of some, who did not walk according to the gospel, about eleven hundred, who are I trust of a more excellent spirit, remain'd in the society.

Thursd. 4. A clergyman lately come from *America*, who was at the preaching last night, call'd upon me, appear'd full of good desires, and seem'd willing to cast in his lot with us. But I cannot suddenly answer in this matter. I must first know, What spirit he is of. For none can labour with us, unless he *count all things dung and dross that he may win CHRIST*.

Frid. 5. I set out, and with some difficulty reach'd *Chippenham* on *Sat.* evening; the weather being so extremely rough and boistrous, that I had much ado to sit my horse. On *Sunday* about noon I came to *Kingswood*, where were many of our friends from *Bath*, *Bristol* and *Wales*. O that we may ever thus love one another, with a pure heart fervently!

Mond. 8. I rode to *Bath* and in the evening explain'd the latter part of the seventh of *St. Luke*. Observing many noisy persons at the end of the room, I went and stood in the midst of them. But the greater part slipt away to that end from which I came, and then took heart, and cried aloud again. I paused, to give them their full scope; and then began a particular application to them. They were very quiet in a short time, and I trust, will not forget it so soon as some of them may desire.

Wednesf. 10. And the following days of this week, I spoke severally with all those, who desired to remain in the United Society, and to watch over each other in love.

Mond. 15. Many met together to consult, on a proper method for discharging the publick debt. And it was at length agreed, 1. That every member of the society who was able, should contribute a penny a week: 2. That the whole society should be divided into little companies or classes, about twelve in each class; and, 3. That one person in each class should receive the contribution of the rest, and bring it into the stewards weekly.

Frid. 19. I went to *Bath*. Many threatned great things. But I knew the strength of them and their god. I preach'd on, *He shall save their people from their sins*: None disturbing or interrupting me.

Sat 20. I preach'd at *Weaver's Hall*. It was a glorious time. Several drop'd to the ground as if struck by lightning. Some cried out in bitterness of soul: I knew not where to end, being constrain'd to begin anew, again and again. In this acceptable time we begg'd of God to restore our brethren, who are departed from us for a season; and to teach us all, to follow after the things that make for peace and the things whereby one may edify another.

Sund 21. In the evening I explain'd the exceeding great and precious promises, which are given us: A strong confirmation whereof I read, in a plain, artless account, of a child, whose body then lay before us. The substance of this was as follows.

“ *John Woolley* was for some time in your school. But was turn'd out for his ill behaviour: Soon after he ran away from his parents, lurking about for several days and nights together, and hiding himself in holes and corners, that his mother might not find him. During this time he suffer'd both hunger and cold. Once he was three whole days without sustenance, sometimes weeping and praying by himself, and sometimes playing with other loose boys.

One night he came to the *New Room*. Mr. *Westley* was then speaking of disobedience to parents. He was quite confounded, and thought there never was in the world, so wicked a child as himself. He went home, and never ran away any more. His mother saw the change in his whole behaviour, but knew not the cause.

He would often get up stairs by himself to prayer, and often go alone into the fields, having done with all his idle companions.

And now the devil began to set upon him with all his might, continually tempting him to self murder. Sometimes he was vehemently prest to hang himself, sometimes to leap into the river. But this only made him the more earnest in prayer: In which after he had been one day wrestling with God, he saw himself, he said, surrounded on a sudden, with an inexpressible light, and was so fill'd with joy and the love of God, that he scarce knew where he was, and with such love to all mankind, that he could have laid himself on the ground, for his worst enemies to trample upon."

"From this time his father and mother were surprized at him, he was so diligent to help them in all things. When they went to the preaching, he was careful to give their supper to the other children: and when he had put them to bed, hurried away to the room, to light his father or mother home. Mean time, he lost no opportunity of hearing the preaching himself, or of doing any good he cou'd, either at home or in any place where he was.

One day walking in the fields, he fell into talk with a farmer, who spoke very slightly of religion. *John* told him, he ought not to talk so; and enlarged upon that word of the apostle, (which he begg'd him to consider deeply) *Without holiness no man shall see the LORD.* The man was amazed; caught the child in his arms, and knew not how to part with him.

His father and mother once hearing him speak pretty loud in the next room, listen'd to hear what he said. He was praying thus: "LORD, I do not expect to be heard for my much speaking. Thou knowest my heart. Thou knowest my wants." He then descended to particulars. Afterward he pray'd very earnestly for his parents, and for his brothers and sisters by name: Then for Mr. *John* and *Charles Wesley*, that God would set their faces as a flint, and give them to go on, conquering and to conquer: Then for all the other ministers he could remember by name, and for all that were, or desired to be, true ministers of CHRIST.

In the beginning of his illness, his mother ask'd him, If he wanted any thing? He answer'd, "Nothing but CHRIST, and I am as sure of Him, as if I had Him already." He often said, "O mother, if all the world believ'd in CHRIST, what a happy world would it be? And they may. For CHRIST died for every soul of man. I was the worst of sinners, and He died for *me*. O Thou that callest the worst of sinners, call *me*. O, it is a free gift, I am sure I have done nothing to deserve it."

On *Wednesday* he said to his mother, "I am in very great trouble for my father. He has always taken an honest care of his family. But he does not know GOD: If he dies in the state he is in now, he cannot be saved. I have prayed for him, and will pray for him*. If GOD should give him the true faith, and then take him to Himself, do not you fear: Do not you be troubled. GOD has promised to be a father to the fatherless and a husband to the widow. I will pray for him and you in heaven: And I hope we shall sing Hallelujah in heaven together."

To his eldest sister he said, "Do not puff yourself up with pride. When you receive your wages, which is not much, lay it out in plain necessaries. And if you are inclined to be merry, do not sing songs; That is the devil's diversion; There are many lies and ill things in those idle songs. Do you sing psalms and hymns. Remember your Creator in the days of your youth. When you are at work, you may lift up your heart to GOD. And be sure never to rise or go to bed, without asking his blessing."

He added, "I shall die. But do not cry for me. Why should you cry for me? Consider what a joyful thing it is, to have a brother go to heaven. I am not a man. I am but a boy. But is it not in the bible, *Out of the mouth of babes and sucklings Thou hast ordain'd strength?* I know where I am going. I wou'd not be without this knowledge for a thousand worlds. For

* N. B. His father died not long after.

tho' I am not in heaven yet, I am as sure of it, as if I was."

On *Wednesday* night, he wrestled much with God in prayer. At last, throwing his arms open, he cried, "Come, come, LORD JESUS! I am thine. Amen and Amen." He said, "God answers me in my heart, Be of good cheer; Thou hast overcome the world:" And that immediately after, he was fill'd with love and joy unspeakable.

He said to his mother, "That school was the saving of my soul; for there I began to seek the LORD. But how is it, that a person no sooner begins to seek the LORD, but *Satan* strait stirs up all his instruments against him?"

When he was in agony of pain he cried out, "O Saviour give me patience. Thou hast given me patience. But give me more. Give me thy love, and pain is nothing. I have deserved all this, and a thousand times more. For there is no sin but I have been guilty of."

A while after he said, "O mother, how is this? If a man does not do his work, the masters in the world will not pay him his wages. But it is not so with God. He gives me good wages: and yet I am sure I have done nothing to gain them. O it is a free gift. It is free for every soul. For CHRIST has died for all."

On *Thursday* morning his mother ask'd him, How he did? He said, "I have had much struggling to night. But my Saviour is so loving to me, I do not mind it: it is no more than nothing to me."

Then he said, "I desire to be buried from the room, and I desire Mr. *Wesley* would preach a sermon over me, on those words of *David* (unless he thinks any other to be more fit) *Before I was afflicted I went astray: but now I have kept thy word.*

I ask'd him, How do you find yourself now? He said, "In great pain, but full of love." I ask'd, But does not the love of God overcome pain? He answered, "Yes; pain is nothing to me. I did sing praises to the LORD in the midst of my greatest pain. And I could not help it." I ask'd him, If he was willing to die?

die? He replied, "O yes; with all my heart." I said, But if life and death were set before you, what would you choose then? He answered, "To die and to be with CHRIST. I long to be out of this wicked world."

On *Thursday* night he slept much sweeter than he had done for some time before. In the morning he begg'd to see Mr. *John Wesley*. When Mr. *Wesley* came, and after some other questions, ask'd him, What he should pray for? He said, "That GOD would give him a clean heart, and renew a right spirit within him." When prayer was ended, he seemed much inviven'd and said, "I thought I should have died to day. But I must not be in haste. I am content to stay. I will tarry the LORD's leisure."

On *Saturday*, one ask'd, If he still chose to die? He said, "I have no will: my will is resigned to the will of GOD. But I shall die. Mother, be not troubled. I shall go away like a lamb."

On *Sunday* he spoke exceeding little. On *Monday* his speech began to falter. On *Tuesday* it was gone; but he was fully in his senses, almost continually lifting up his eyes to heaven. On *Wednesday* his speech being restored, his mother said, "Jacky, you have not been with your Saviour to night." He replied, "Yes, I have." She ask'd, "What did he say?" He answered, "He bid me not be afraid of the devil. For he had no power to hurt me at all, but I should tread him under my feet." He lay very quiet on *Wednesday* night. The next morning he spent in continual prayer: often repeating the LORD's prayer, and earnestly commending his soul into the hands of GOD.

He then call'd for his little brother and sister to kiss them; and for his mother, whom he desired to kiss him. Then (between nine and ten) he said, "Now, let me kiss *you*:" which he did, and immediately fell asleep.

He lived some months above thirteen years.

Sund. 28. In the evening, I set out for *Wales*. I lay that night about six miles from *Bristol*, and preach'd in the morning, *March* 1. to a few of the neighbours. We then hasten'd to the passage: but the boat was gone, half an hour before the usual time. So I was obliged

obliged to wait 'till five in the afternoon: we then set out with a fair breeze. But when we were nearly half over the river, the wind entirely fail'd. The boat could not bear up against the ebbing tide, but was driven down among the rocks: on one of which we made shift to scramble up, whence about seven we got to land.

That night I went forward about five miles, and the next morning came to *Cardiff*. There I had the pleasure of meeting Mr. *Jones of Fonmon*, still pressing on into all the fulness of God. I rode with him to *Wenwo*. The church was thoroughly filled, while I explained the former part of the second lesson, concerning the barren fig-tree; and the power of the LORD was present, both to wound and to heal.

I explain'd in the evening at *Fonmon*, tho' in weakness and pain, How *JESUS saveth us from our sins*. The next morning at eight I preach'd at *Bolston*, a little town four miles from *Fonmon*. Thence I rode to *Lantriffent*, and sent to the minister, to desire the use of his church. His answer was, "He should have been very willing; but the bishop had forbidden him." By what law? I am not legally convict, either of *Heresy* or any other crime. By what authority then am I suspended from preaching? By bare-faced arbitrary power.

Another clergyman immediately offer'd me his church. But it being too far off, I preach'd in a large room: Spent a little time with the society in prayer and exhortation, and then took horse for *Cardiff*.

Thurs. 4. About noon I preach'd at *Laniffan*, and was afterward much refresh'd in meeting the little, earnest society. I preach'd at *Cardiff* at seven, on *Be not righteous overmuch*, to a larger congregation than before: And then exhorted the society, To fear only, the being over wicked, or the falling short of the full image of God.

Frid. 5. I talk'd with one, who used frequently to say, "I pray God, I may never have this *New Faith*. I desire, that I may not know my sins forgiven, 'till I come to die." But as she was some weeks since reading the bible at home, the clear light broke in upon her

her soul. She knew, All *her* sins were blotted out, and cried aloud, " My LORD and my God."

In the evening I expounded, *This is the victory that overcometh the world, even our faith.* We afterwards admitted several new members into the society, and were greatly comforted together. Sat. 6. I left *Cardiff* about eight, and in the evening came to *Bristol*.

Wednes. 10. I was with a gentlewoman, whose distemper has puzzled the most eminent physicians for many years: It being such as they cou'd neither give any *rational* account of, nor find any remedy for. The plain case is, She is tormented by an evil spirit, following her day and night. Yea, try all your drugs over and over; But at length it will plainly appear, That *this kind goeth not out, but by prayer and fasting.*

Frid. 12. I read part of Dr. *Cheyne's natural method of curing diseases*: Of which I cannot but observe, it is one of the most ingenious books which I ever saw. But what epicure will ever regard it? For " the man talks against good eating and drinking!"

Our LORD was gloriously present with us at the watch-night: So that my voice was lost in the cries of the people. After midnight about an hundred of us walk'd home together, singing and rejoicing and praising God.

Frid. 19. I rode once more to *Pensford*, at the earnest request of several serious people. The place where they desired me to preach, was a little green spot, near the town. But I had no sooner begun, than a great company of rabble, hired (as we afterwards found) for that purpose, came furiously upon us, bringing a bull which they had been baiting, and now strove to drive in among the people. But the beast was wiser than his drivers, and continually ran, either on one side of us or the other, while we quietly sang praise to God, and pray'd for about an hour. The poor wretches finding themselves disappointed, at length seized upon the bull, now weak and tired, after having been so long torn and beaten both by dogs and men, and by main strength, partly dragg'd and partly thrust him in among the people. When they had forced their way to the little table on which I stood,

they

they strove several times to throw it down, by thrusting the helpless beast against it, who of himself stirr'd no more than a log of wood. I once or twice put aside his head with my hand, that the blood might not drop upon my cloaths; intending to go on, as soon as the hurry should be a little over. But the table falling down, some of our friends caught me in their arms, and carried me right away on their shoulders. While the rabble wreak'd their vengeance on the table, which they tore bit from bit. We went a little way off, where I finish'd my discourse, without any noise or interruption.

Sund. 21. In the evening I rode to *Marßfield* and on *Tuesday* in the afternoon came to *London*. *Wednes. 24.* I preach'd for the last time, in the *French* chappel at *Wapping*, on, *If ye continue in my word, then are ye my disciples indeed.*

Thursd. 25. I appointed several earnest and sensible men to meet me, to whom I shew'd the great difficulty I had long found, of knowing the people who desired to be under my care. After much discourse, they all agreed, There cou'd be no better way, to come to a sure, thorough knowledge of each person, than to divide them into classes like those at *Bristol*, under the inspection of those in whom I could most confide. This was the origin of our classes at *London*, for which I can never sufficiently praise God: The unspeakable usefulness of the institution, having ever since been more and more manifest.

Wednes. 31. My brother set out for *Oxford*. In the evening I call'd upon *Ann Calcut*. She had been speechless for some time. But almost as soon as we began to pray, God restored her speech. She then witness'd a good confession indeed. I expected to see her no more: But from that hour the fever left her, and in a few days she arose and walk'd, glorifying God.

Sund. April 4. About two in the afternoon, being the time my brother was preaching at *Oxford*, before the *University*, I desired a few persons to meet with me and join in prayer. We continued herein much longer

longer than we at first design'd, and believ'd We had the petition we asked of God.

Frid. 9. We had the first watch-night in *London*, We commonly chuse for this solemn service, the *Friday* night, nearest the full moon, either before or after, that those of the congregation who live at a distance, may have light to their several homes. The service begins at half an hour past eight, and continues 'till a little after midnight. We have often found a peculiar blessing at these seasons. There is generally a deep awe upon the congregation, perhaps in some measure owing to the silence of the night: Particularly in singing the hymn with which we commonly conclude:

“ Harken to the solemn Voice!
The awful Midnight Cry!
Waiting Souls, Rejoice, Rejoice,
And feel the Bridegroom nigh.”

April 16. Being *Good-friday*, I was desired to call on one that was ill at *Islington*. I found there several of my old acquaintance, who loved me once as the apple of their eye. By staying with them but a little I was clearly convinced, That was I to stay but one week among them, (unless the providence of God plainly called me so to do) I should be as *still* as poor Mr. St—. I felt their words as it were thrilling thro' my veins. So soft! So pleasing to nature! It seem'd *our* religion was but a heavy, coarse thing; nothing so delicate, so refined as *theirs*. I wonder any person of taste (that has not faith) can stand before them!

Sund. 18. In the afternoon, one who had tasted the love of God, but had turn'd again to folly, was deeply convinced, and torn as it were in pieces, by guilt and remorse and fear. And even after the sermon was ended, she continued in the same agony, it seem'd both of body and soul. Many of us were then met together in another part of the house; but her cries were so piercing, tho' at a distance, that I could not pray, nor hardly speak, being quite chill'd every time I heard them. I ask'd, whether it were best to bring her in, or send her out of the house? It being the general voice, she was brought in, and we cried

to God, to heal her back-sliding. We soon found, we were asking according to his will. He not only bad her *depart in peace*, but fill'd many others, 'till then heavy of heart, with peace and joy in believing.

Mond. 19. At noon I preach'd at *Brentford*, and again about seven in the evening. Many who had threaten'd to do terrible things were present: but they made no disturbance at all.

Tuesd. 20. Was the day on which our noisy neighbours had agreed, to summon all their forces together: a great number of whom came early in the evening, and planted themselves as near the desk as possible. But He that sitteth in heaven laugh'd them to scorn. The greater part soon vanish'd away; and to some of the rest, I trust his word came with the demonstration of his spirit.

Frid. 23. I spent an agreeable hour, with Mr. *Wh—*. I believe he is sincere in all he says, concerning his earnest desire of joining hand in hand, with all that love the LORD JESUS CHRIST. But if (as some would persuade me) he is not, the loss is all on his own side. I am just as I was. I go on my way, whether he goes with me, or stays behind.

Sund. 25. At five I preached in *Radcliff-square*, near *Stepney*, on, *I came not to call the righteous, but sinners to repentance*. A multitude of them were gathered together before I came home, and filled the street above and below the *Foundery*. Some who apprehended we should have but homely treatment, begged me to go in as soon as possible. But I told them, "No: provide you for yourselves. But I have a message to deliver first." I told them, after a few words, "Friends, let every man do as he pleases. But it is my manner when I speak of the things of God, or when another does, to uncover my head:" which I accordingly did, and many of them did the same. I then exhorted them, to repent and believe the gospel. Not a few of them appeared to be deeply affected. Now, *Satan*, count thy gains.

Mond. 26. I called on one who was sorrowing as without hope, for her son who was turned again to folly. I advised her, to wrestle with God for his soul. And in two days, he brought home the wandering

ing sheep, fully convinced of the error of his ways, and determined to chuse the better part.

Saturd. May 1. One called, whom I had often advised, "Not to hear them that preach smooth things." But she could not believe there was any danger therein, "Seeing we were all (she said) children of God." The effects of it which now appeared in her were these: 1. She was grown above measure wise in her own eyes. She knew every thing as well as any could tell her, and needed not to be *taught of man*. 2. She utterly despised all her brethren, saying, "They were all in the dark; they knew not what faith meant." 3. She despised her teachers as much, if not more than them: saying, "They knew nothing of the gospel: they preached nothing but the law, and brought all into bondage who minded what they said." Indeed, said she, after I had heard Mr. *Sp*— I was amazed: for I never since heard you preach one good sermon. And I said to my husband, "My dear, did Mr. *Wesley* always preach so? And he said, "Yes, my dear: but your eyes were not opened."

Thursd. 6. I described that falling away, spoken of by St. *Paul* to the *Thessalonians*, which we so terribly feel to be already come, and to have over-spread the (so called) christian world. One of my hearers was highly offended at my supposing any of the church of *England* to be concerned in this. But his speech soon bewrayed him to be of no church at all, zealous and orthodox as he was. So that after I had appealed to his own heart, as well as to all that heard him, he retired with confusion of face.

Saturd. 8. One of *Fetter-lane* mentioning a letter he had receiv'd from a poor man in *Lincolnshire*, I read and desired a copy of it: part of which is as follows:

May 3, 1742.

Samuel Meggot to Richard Ridley.

BROTHER,

"I have now much communion with thee, and desire to have more.—But 'till now I found a great gulph between us, so that we could not one pass to the other.

D

There-

Therefore thy letters were very death to me, and thou wast to me as a branch broke off and thrown by to wither.—Yet I waited, if the LORD should please to let us into the same union we had before. So the LORD hath given it. And in the same I write; desiring it may continue until death.

I wrote before to thee and *John Harrison*, “Be not afraid to be found sinners,” hoping you would not separate the law from the spirit, until the flesh was found dead. For I think our hearts are discovered by the law, yea, every tittle, and condemned by the same. Then we are quicken’d in the spirit. Justice cannot be separated from mercy: neither can they be one greater than the other. *Keep the commandments and I will pray the Father, and He shall give you another comforter.* Mark that! *Thy sins be forgiven thee. Arise, take up thy bed and walk.* Here is Work before mercy, and mercy before work.—So then, thro’ the law by faith our heart is pure.—Beware therefore of them, who while they promise you liberty, are themselves the servants of corruption. O dead faith, that cannot always live pure! Treacherous *Judas*, that thus betrayest thy master!—

Let the law arraign you, ’till JESUS CHRIST bring forth judgment in your hearts unto victory. Yea, let your hearts be open wide, receiving both, that the one may confirm the other. So thou livest so much in the Son’s righteousness, that the law saith, I have nought against thee.—This is faith, that thus conquers the old man, in putting him off, and putting on CHRIST. Purify your hearts by faith: so shall the temple of God be holy and the altar therein, that spiritual sacrifices may be offer’d, acceptable to the LORD. Now if any man be otherwise minded let him be ashamed. For if there lives any of our self in us, that one branch of nature, that one member, shall cause the whole man to burn everlastingly. Let as many as know not this perfection, which is by JESUS CHRIST, press forward by faith ’till they come to the experimental knowledge of it.

But how many souls have I seen washed, and turn’d again to the wallowing in their sins.—O that Lamb!
How

How is He put to an open shame again, who had once reconciled them to the Father!

Now I would write a little of the travel of my own soul. I thought myself right long since. But when the light of life came, I saw myself ready to die in my sins.—I had faith; but I had it by knowledge and not in power. Yet by this faith I had great liberty.—Nevertheless this faith kept my heart corrupt, and the whole man of sin alive.—My way of proceeding was thus. Sometimes I was overtaken in a fault, and so was put to a stand a little. But as soon as I could, I would wipe myself by knowledge, saying, “CHRIST died for sinners.” I was right so far and no farther. He died for sinners; but not to save him that continues in his sins. For whomsoever He cleanses they are clean indeed: first sinners, then saints, and so they remain. By and by I was overtaken again: and the oftner I was overtaken the stronger I thought myself in the LORD. Yea, for my corruptions sake I was forced to get more knowledge, or else I should have been condemned. So I arrived at such a pitch of knowledge” (*i. e.* of notional faith) “that I could crucify CHRIST with one hand, and take pardon with the other; so that I was always happy.—Here was the mystery of iniquity, conceived in my heart. For it led me to this; if I was to take of any man’s goods, I would say or think, “I am a sinner of myself; but CHRIST died for *me*: so his righteousness is mine.” And farther, I could not see, but if I was to kill a man, yet I should be pure. So great a friend to sin and the devil was I, that I would have made sin and the devil to become the righteousness of God in CHRIST: yea, that I began to love him whom the LORD hath reserved for everlasting fire.—

So I held CHRIST without, and the devil within. This is a mystery, that I should feel myself safe and pure, and yet the devil to be in me. Judge who gave me this purity, and taught me to be *thus* perfect in CHRIST! But e’er long that began to break forth in action, which I had conceiv’d in my heart. But it was the LORD’s will I should not go far, before I was again brought under the law. Then did I stand stript

and naked of that knowledge. I wish all who are so deceiv'd as I was, were brought under the law, that they might learn what it is to come to JESUS CHRIST. And I wish them not to pass from under the law, 'till they clearly see the end of the law come into their hearts.

The law being mix'd with faith makes it quick and powerful. For as the law will not leave one hair of our heads uncondemned, so faith will not leave one unreconciled. And blessed is he who lives in the same reconciliation, and turns not as a dog to his vomit. Then shall he be called the child of God, which cannot sin, because his seed remaineth in him. —

Thou writest, “ Jesus makes it manifest to thee, that thou art a great sinner.” That is well; and if more, it would be better for thee. Again thou sayst, “ Since thou first receivedst a full and free pardon for all thy sins, thou hast received so many fresh pardons, that they are quite out of count.” And this thou sayst, is spoken “ to thy own shame and thy Saviour's praise.” Come, my Brother, let us both be more ashamed. Let us see where we are, and what we are doing to the Lamb. We are not glorifying Him: (let us not mistake ourselves thus) we are crucifying him afresh. We are putting Him to an open shame, and bringing swift damnation on our own heads.

Again thou sayst, “ Tho' thy sins be great and many, yet thy Saviour's grace is greater.” Thou sayst right: or else, How should we have been cleansed? But his great cleansing power does not design, that we should become foul again: least He call us away in our uncleanness, and we perish forever. For it will not profit us, that we were once cleansed, if we be found in uncleanness.

Take heed to thyself, that the knowledge that is in thee deceive thee not. For thou writest so to my experience, that I can tell thee as plain how thou art, or plainer than thou canst thyself. Thou sayst, “ After thou hast done something amiss, thou needest not to be unhappy one moment, if thou wilt but go to thy Saviour. Is not this the very state I have mention'd? O that that knowledge was cast out! So shouldst thou always do the things that please the Father. O my dear

brother, how art thou bewitch'd by the deceiver of thy soul? Thou art a stranger to the Saviour, who is gone to heaven, to give repentance to his people and remission of sins. I am afraid, the devil is thy saviour: More of him is manifest in thee, than of CHRIST. He tells thee, Thou art pure and wash'd: But he couzens thee. Yea, his deceitfulness cries out for vengeance. Yet he would be a Christ or a God.

Thou sayst, thou "hast need of remission of sins every day." Yes, so thou hast: And more. Thou hast need every moment; so shou'dst thou be clean; for this *every moment* should be eternity to thy soul. Thou thankest God that "He hath provided such an high-priest for thee." Let Him be thine; So shalt thou be ruled by Him every moment. What? Is He such a Saviour as can cleanse us from sin, and not keep us in the same? Judge where thou art. Thou and I and many more were once made pure. And we were pure while we believ'd the same, and were kept by the Father for his own name's sake. But how long did we *thus* believe? Let every man judge himself.

Now, my brother, answer for thyself. Dost thou believe, That thou must always have this thy heart, which is corrupted through and through with sin? I say, Dost thou believe, thy heart must be thus unpure? If thou dost, the same doctrine must be preach'd to thee which was at first, "Ye must receive the *Holy Ghost*: that is, thou must be brought to the first remission, and there thou wilt see JESUS laid slain in thy heart. This thy first purity I will acknowledge, and none else. I believe the foundation of life was once in thee. But many together with thee have fallen away. Thou hearest how I acknowledge thee and where and no where else. And herein I have communion with thee in my spirit, and hope it will continue to the end."—

And is poor *Samuel Meggot* himself, now fallen into the very same snare, against which he so earnestly warn'd his friend? LORD, what is man!

Sand. 9. I preach'd in *Charles-Square*, to the largest congregation I have ever seen there. Many of the

baser people would fain have interrupted. But they found after a time, it was lost labour. One who was more serious, was (as she afterward confest) exceeding angry at them. But she was quickly rebuked, by a stone which light upon her head, and struck her down to the ground. In that moment her anger was at an end, and love only fill'd her heart.

Wednesf. 12. I waited on the archbishop of *Canterbury* with Mr. *Whitefield*, and again on *Friday*: As also on the bishop of *London*. I trust if we should be call'd to appear before princes, we should not be ashamed.

Mond. 17. I had design'd this morning to set out for *Bristol*; but was unexpectedly prevented. In the afternoon I receiv'd a letter from *Leicestershire*, pressing me to come without delay, and pay the last office of friendship to one whose soul was on the wing for eternity. On *Thursf. 20.* I set out. The next afternoon, I stop'd a little at *Newport-Pagnell*, and then rode on 'till I overtook a serious man, with whom I immediately fell into conversation. He presently gave me to know, What his opinions were; therefore I said nothing to contradict them. But that did not content him. He was quite uneasy to know, "Whether I held the doctrine of the decrees as he did?" But I told him over and over, "We had better keep to practical things, least we should be angry at one another." And so we did for two miles, 'till he caught me unawares, and dragg'd me into the dispute before I knew where I was. He then grew warmer and warmer: told me, "I was rotten at heart, and supposed I was one of *John Wesley's* followers." I told him, "No; I am. *John Wesley* himself." Upon which

*Improvissum aspris veluti qui sentibus anguem
Pressit —*

he would gladly have run away outright. But being the better mounted of the two, I kept close to his side, and endeavour'd to shew him his heart, 'till we came into the street of *Northampton*. *Sat. 22.* About five in the afternoon, I reach'd *Downington-Park*.

Miss *Cropper* was just alive. But as soon as we came in, her spirit greatly revived. For three days
we

we rejoiced in the grace of God, whereby she was fill'd with a hope full of immortality; with meekness, gentleness, patience, and humble love, knowing in whom she had believ'd.

Tuesd. 25. I set out early in the morning with *John Taylor*, (since settled in *London*) and *Wednesd. 26.* at eight or nine o'clock, reach'd *Birstal*, six miles beyond *Wakefield*.

John Nelson had wrote to me some time before: But at that time I had little thought of seeing him. Hearing he was at home, I sent for him to our inn: Whence he immediately carried me to his house; and gave me an account of the strange manner wherein he had been led on, from the time of our parting at *London*.

He had full business there and large wages. But from the time of his finding peace with God, it was continually upon his mind, That he must return (tho' he knew not why) to his native place. He did so, about christmas, in the year 1740. His relations and acquaintance so on began to enquire, "What he thought of this new faith?" And whether he believ'd, There was any such thing, as a man's knowing that his sins were forgiven? *John* told them point blank, That "this new faith as they call'd it, was the old faith of the gospel; And that he himself was as sure his sins were forgiven, as he could be of the shining of the sun." This was soon noised abroad: More and more came to inquire, concerning these strange things. Some put him upon the proof of the great truths, which such inquiries naturally led him to mention. And thus he was brought unawares to quote, explain, compare and inforce several parts of scripture. This he did at first, sitting in his house, 'till the company increas'd so that the house could not contain them. Then he stood at the door, which he was commonly obliged to do, in the evening, as soon as he came from work. God immediately set his seal to what was spoken: and several believ'd, and therefore declared, That God was merciful also to their unrighteousness, and had forgiven all their sins.

Mr. *Ingham* hearing of this, came to *Birstal*, enquired into the facts, talked with *John* himself, and ex-

examined him with the closest exactness, both touching his knowledge and spiritual experience. After which he encouraged him to proceed, and prest him as often as he had opportunity, to come to any of the places where himself had been, and speak to the people, as God should enable him.

But he soon gave offence, both by his plainness of speech, and advising people to go to church and sacrament. Mr. *Ingham* reproved him; but finding him incorrigible, forbad any that were in his Societies to hear him. But being persuaded, this is the will of God concerning him, he continues to this hour working, in the day, that he may be burthensom to no man, and in the evening, *testifying the truth as it is in Jesus*.

I preach'd at noon, on the top of *Birstal*-hill, to several hundreds of plain people: and spent the afternoon, in talking severally with those, who had tasted of the grace of God. All of these, I found had been vehemently prest, "Not to run about to church and sacrament," and to "keep their religion to themselves; to be still; not to talk about what they had experienced." At eight I preached on the side of *Dewsbury*-moor, about two miles from *Birstal*, and earnestly exhorted all who believed, To wait upon God in his own ways, and to let their light shine before men.

Thursd. 27. We left *Birstal*, and on *Friday 28*, came to *Newcastle-upon-Tyne*.

I read with great expectation, yesterday and to day, *Xenophon's memorable things of Socrates*. I was utterly amazed at his want of judgment. How many of these things would *Plato* never have mentioned! But it may be well, that we see the shades too of the brightest picture in all heathen antiquity.

We came to *Newcastle* about fix, and after a short refreshment, walked into the town. I was surprized: so much drunkenness, cursing and swearing (even from the mouths of little children) do I never remember to have seen and heard before, in so small a compass of time. Surely this place is ripe for Him, who came not to call the righteous but sinners to repentance.

Saturd. 29. I was informed, that "One Mr. *Hall* had been there about a Year before, and had preach'd several

several times;" but I could not learn, that there was the least fruit of his labour. Nor could I find any that desired to hear him again, nor any that appeared to care for such matters.

Sund. 30. At seven I walked down to *Sandgate*, the poorest and most contemptible part of the town, and standing at the end of the street with *John Taylor*, began to sing the hundredth psalm. Three or four people came out to see what was the matter, who soon encreased to four or five hundred. I suppose, there might be twelve or fifteen hundred before I had done preaching: to whom I applied those solemn words, *He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by his stripes we are healed.*

Observing the people when I had done to stand gaping and staring upon me, with the most profound astonishment, I told them, "If you desire to know who I am, my name is *John Wesley*. At five in the evening, with God's help, I design to preach here again."

At five, the hill on which I designed to preach, was cover'd from the top to the bottom. I never saw so large a number of people together, either in *Moorfields*, or at *Kennington-Common*. I knew it was not possible for the one half to hear, altho' my voice was then strong and clear, and I stood so as to have them all in view, as they were ranged on the side of the hill. The word of God which I set before them was, *I will heal their backsliding, I will love them freely.* After preaching, the poor people were ready to tread me under foot, out of pure love and kindness. It was some time before I could possibly get out of the press. I then went back another way than I came. But several were got to our Inn before me; by whom I was vehemently importuned, to stay with them, at least, a few days: or, however, one day more. But I could not consent; having given my word, to be at *Birstal*, with God's leave, on *Tuesday* night.

Some of these told me, "They were members of a *Religious Society*, which had subsisted for many years, and had always gone on in a prudent, regular manner,

ner, and been well spoken of by all men. They likewise informed me, what a fine library they had, and that the steward read a sermon every *Sunday*." And yet how many of *the publicans and harlots* will go into the kingdom of heaven before these!

Monday 31. About three I left *Newcastle*. I read over to day the famous *Dr. Pitcairn's* works. But I was utterly disappointed, by that dry, sour, controversial book! We came in the evening to *Borough-bridge*; where to my great surprize, the mistress of the house, tho' much of a gentlewoman, desired she and her family might join with us in prayer. They did so likewise between four and five in the morning. Perhaps even this seed may bring forth fruit.

Tuesday, June 1. As we were riding thro' *Knareborough*, not intending to stop there, a young man stopp'd me in the street, and earnestly desired me, to go to his house. I did so. He told me, "Our talking with a man, as we went through the town before, had set many in a flame, and that the sermon we gave him, had travel'd from one end of the town to the other." While I was with him, a woman came and desired to speak with me. I went to her house, whither five or six of her friends came, one of whom had been long under deep convictions. We spent an hour in prayer, and all our spirits were refreshed.

About one we came to *Mr. Moore's*, at *Beefton*, near *Leeds*. His son rode with me after dinner to *Birfial*, where (a multitude of people being gathered from all parts) I explain'd to them the spirit of bondage and adoption. I began about seven, but could not conclude 'till half an hour past nine.

Wednesf. 2. I was invited to *Mrs. Holmes's*, near *Hallifax*; where I preach'd at noon on *Ask and ye shall receive*. Thence I rode to *Dr. L—'s*, the Vicar of *Hallifax*; a candid enquirer after truth. I call'd again upon *Mrs. Holmes* in my return; when her sister a little surprized me, by asking, "Ought not a minister of *CHRIST* to do three things. First to preach his law, in order to convince of sin: then to offer free pardon thro' faith in his blood; to all convinced sinners; and in the third place, to preach his law again,

as a rule for those that believe? I think, if any one does otherwise, he is no true minister of CHRIST. He divides what GOD has join'd, and cannot be said to preach the whole gospel."

I preach'd at eight near *Dewsbury-Moor*; and at eight the next morning, *Thursf. 3.* at *Mirfield*, where I found Mr. I. had been an hour before. Great part of the day I spent in speaking with those, who have tasted the powers of the world to come. By whose concurrent testimony I find, That Mr. I's method to this day is, 1. To endeavour to persuade them, That they are in a delusion, and have indeed no faith at all: If this cannot be done, then 2. To make them keep it to themselves; and 3. To prevent their going to the church or sacrament, at least, to guard them from having any reverence, or expecting to find any blessing in those ordinances of GOD.

In the evening I preach'd at *Atherton*, a mile from *Birfal*, in a broad part of the highway, the people being too numerous to be contained in any house in the town. After preaching, and the next day I spoke with more, who had, or sought for redemption through CHRIST: All of whom I perceiv'd had been advised also, to put their light under a bushel; or to forsake the ordinances of GOD, in order to find CHRIST.

Frid. 4. At noon I preach'd at *Birfal* once more. All the hearers were deeply attentive: whom I now confidently and chearfully committed to *the great shepherd and bishop of souls*.

Hence I rode to *Beefton*. Here I met once more with the works of a celebrated author, of whom many great men cannot speak without rapture, and the strongest expressions of admiration. I mean *Jacob Behme*. The book I now open'd was, *His Mysterium Magnum*, or the exposition of *Genesis*. Being conscious of my ignorance, I earnestly besought GOD to enlighten my understanding. I seriously consider'd what I read; and endeavour'd to weigh it in the ballance of the sanctuary. And what can I say, concerning the part I read? I can and must say thus much (and that with as full evidence as I can say, That two and two make four) It is most sublime nonsense; Inimitable bumbast; Fustian

Fustian not to be parallel'd! All of a piece with his inspired interpretation, of the word *Tetragrammaton*: On which (mistaking it for the unutterable name itself, whereas it means only, a word consisting of four letters) he comments with such exquisite gravity and solemnity, telling you the meaning of *every syllable* of it!

Sat. 5. I rode for *Epworth*. Before we came thither, I made an end of *Madam Gayon's* short method of prayer, and *Les Torrents* spirituals. Ah my brethren! I can answer your riddle, now I have plough'd with your heifer. The very words I have so often heard some of you use, are not your own, no more than they are God's. They are only retail'd from this poor quietist: And that with the utmost faithfulness. O that ye knew, how much God is wiser than man! Then would you drop quietists and mysticks together, and at all hazards keep to the plain, practical, written word of God.

It being many years since I had been in *Epworth* before, I went to an inn, in the middle of the town, not knowing whether there were any left in it now, who wou'd not be ashamed of my acquaintance. But an old servant of my father's, with two or three poor women, presently found me out. I ask'd her, "Do you know any in *Epworth* who are in earnest to be saved? She answer'd, "I am, by the grace of God; and I know I am saved through faith." I ask'd, "Have you then the peace of God? Do you know that he has forgiven your sins?" She replied, "I thank God, I know it well. And many here can say the same thing."

Sund. 6. A little before the service began, I went to Mr. *Romley* the curate, and offer'd to assist him either by preaching or reading prayers. But he did not care to accept of my assistance. The church was exceeding full in the afternoon, a rumour being spread, that I was to preach. But the sermon on *Quench not the spirit* was not suitable to the expectation of many of the hearers. Mr. *Romley* told them, "One of the most dangerous ways of quenching the spirit was by enthusiasm: And enlarged on the character of an enthusiast, in a very florid and oratorical manner. After sermon *John Taylor* stood in the church-yard, and gave notice

notice as the people were coming out, “ Mr. *Wesley*, not being permitted to preach in the church, designs to preach here at six o’clock.”

Accordingly at six I came, and found such a congregation, as I believe *Epworth* never saw before. I stood near the east end of the church, upon my father’s tombstone and cried, *The kingdom of heaven is not meats and drinks; but righteousness and peace and joy in the Holy Ghost.*

At eight I went to *Edward Smith’s*, where were many not only of *Epworth*, but of *Burnham*, *Haxey*, *Ouston*, *Belton*, and other villages round about, who greatly desired, That I would come over to them and help them. I was now in a strait between two: desiring to hasten forward in my journey, and yet not knowing how to leave these poor bruised reeds, in the confusion wherein I found them. *John Harrison* it seems, and *Richard Ridley*, had told them, in express terms, “ All the ordinances are man’s inventions; and if you go to church or sacrament, you will be damn’d.” Many hereupon wholly forsook the church, and others knew not what to do. At last I determined to spend some days here, that I might have time both to preach in each town, and to speak severally with those in every place, who had found or waited for salvation.

Mond. 7. I preach’d at *Burnham*, a mile from *Epworth*, on, *The son of man hath power on earth to forgive sins.* At eight in the evening I stood again on my father’s tomb, (as I did every evening this week) and cried aloud to the earnestly-attentive congregation, *By grace ye are saved through faith.*

Tuesd. 8. I walk’d to *Hibaldstow* (about ten miles from *Epworth*, to see my brother and sister. The minister of *Ouston*, (two miles from *Epworth*) having sent me word, “ I was welcome to preach in his church.” I call’d there in my return: But his mind being changed, I went to another place in the town, and there explain’d, *Thou shalt call his name JESUS; for He shall save his people from their sins.* At eight I largely enforced at *Epworth* the great truth (so little understood in what is call’d a *Christian* country) unto him that *worketh not, but believeth on Him that justifieth the un-*

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godly,

godly, his faith is counted to him for righteousness. I went thence to the place where the little society met, which was sufficiently throng'd both within and without. Here I found some from *Hainton* (a town twenty miles off,) who informed us, That God had begun a work there also, and constrain'd several to cry out, in the bitterness of their soul, What must I do to be saved?

Wednes. 9. I rode over to a neighbouring town, to wait upon a justice of peace, a man of candour and understanding; before whom (I was inform'd) their angry neighbours had carried, a whole waggon-load of these new hereticks. But when he ask'd, What they had done? There was a deep silence; for that was a point their conductors had forgot. At length one said, "Why they pretended to be better than other people. And besides, they pray'd from morning to night." Mr. S. ask'd, "But have they done nothing besides?" "Yes, Sir, said an old man. An't please your worship, they have *converted* my wife. 'Till she went among them, she had such a tongue! And now she is as quiet as a lamb." "Carry them back, carry them back, replied the justice, and let them convert all the scolds in the town."

I went from hence to *Belton*, to *H—— F——r's*, a young man who did once run well; but now said, "He saw the devil in every corner of the church, and in the face of every one who had been there." But he was easily brought to a better mind. I preach'd under a shady oak, on *The son of man hath power upon earth to forgive sins*. At *Epworth*, in the evening, I explain'd the story of the pharisee and the publican. And I believe many began in that hour to cry out, *God be merciful to me a sinner*.

Thurs. 10. I spoke severally with all who desired it. In the evening I explain'd, *Ye have not receiv'd the spirit of bondage again unto fear, but—the spirit of adoption whereby we cry, Abba Father*. I had afterwards an hour's calm conversation with *Samuel Meggot* and *James Herbury*. What good did God do by these for a time! O let not their latter end be worse than the first!

Frid.

Frid. 11. I visited the sick, and those who desired, but were not able to come to me. At six I preach'd at *Overtborp*, near *Haxey* (a little village about two miles from *Epworth*; on that comfortable scripture, *When they had nothing to pay, he frankly forgave them both.* I preach'd at *Epworth* about eight on *Ezekiel's* vision of the resurrection of the dry bones. And great indeed was the shaking among them: Lamentation and great mourning were heard; God bowing their hearts, so that on every side, as with one accord, they lift up their voice and wept aloud. Surely He who sent his spirit to breathe upon them, will hear their cry and will help them.

Sat. 12. I preach'd on the righteousness of the law and the righteousness of faith. While I was speaking several drop'd down as dead: And among the rest, such a cry was heard, of sinners groaning for the righteousness of faith, as almost drown'd my voice. But many of these soon lifted up their heads with joy, and broke out into thanksgiving: Being assured, they now had the desire of their soul, the forgiveness of their sins.

I observ'd a gentleman there, who was remarkable for not pretending to be of any religion at all. I was inform'd, he had not been at publick worship of any kind, for upwards of thirty years. Seeing him stand as motionless as a statue, I ask'd him abruptly, "Sir, Are you a sinner?" He replied with a deep and broken voice, "Sinner enough, and continued staring upwards, 'till his wife and a servant or two, who were all in tears, put him into his chaise and carried him home.

Sund. 13. At seven I preach'd at *Haxey*, on *What must I do to be saved?* Thence I went to *Wroote*, of which (as well as *Epworth*) my father was rector for several years. Mr. *Whitelamb* offering me the church, I preach'd in the morning, on *Ask and it shall be given you:* In the afternoon on the difference between *the righteousness of the law and the righteousness of faith.* But the church could not contain the people; many of whom came from far. And, I trust, not in vain.

At six I preach'd for the last time in *Epworth* church-yard (being to leave the town the next morning,) to a vast multitude gather'd together from all parts, on the beginning of our LORD's sermon on the mount. I con-

tinued among them for near three hours: And yet we scarce knew how to part. O let none think his labour of love is lost, because the fruit does not immediately appear. Near forty years did my father labour here. But he saw little fruit of all his labour. I took some pains among this people too: And my strength also seem'd spent in vain. But now the fruit appear'd. There were scarce any in the town, on whom either my father or I had taken any pains formerly, but the seed sown so long since now sprung up, bringing forth repentance and remission of sins.

Mond. 14. Having a great desire to see *David Taylor*, whom God had made an instrument of good to many souls, I rode to *Sheffield*: But not finding him there, I was minded to go forward immediately. However the importunity of the people constrain'd me to stay, and preach both in the evening and in the morning. *Tuesd. 15.* He came. I found he had occasionally exhorted multitudes of people in various parts. But after that he had taken no thought about them. So that the greater part were fallen asleep again.

In the evening I preach'd on the inward kingdom of God: In the morning, *Wednesd. 16.* on the spirit of fear and the spirit of adoption. It was now first I felt that God was here also: Tho' not so much as at *Barley-Hall* (five miles from *Sheffield*) where I preach'd in the afternoon. Many were here melted down and fill'd with love toward Him whom God *bath exalted to be a Prince and a Saviour.*

I talk'd with one here, who for about six months, (from the hour that she knew the pardoning love of God) has been all peace and love. She rejoices evermore, and prays without ceasing. God gives her whatever petitions she asks of Him, and enables her in every thing to give thanks. She has the witness in herself, that whatsoever she does, it is all done to the glory of God. Her heart never wanders from Him, no, not for a moment, but is continually before the throne. Yet whether she was sanctified throughout or not, I had not light to determine.

Thursd. 17. I began preaching about five, on *The righteousness of faith.* But I had not half finish'd my dis-

discourse, when I was constrain'd to break off in the midst: Our hearts were so fill'd with a sense of the love of God, and our mouths with prayer and thanksgiving. When we were somewhat satisfied herewith, I went on to call sinners to the salvation ready to be revealed.

The same blessing from God we found in the evening while I was shewing, How He justifies the ungodly. Among the hearers was one, who some time before had been deeply convinc'd of her ungodliness; insomuch that she cried out, day and night, *LORD, save, or I perish.* All the neighbours agreeing that she was stark mad, her husband put her into a physician's hands, who blooded her largely, gave her a strong vomit, and laid on several blisters. But all this proving without success, she was in a short time judg'd to be incurable. He thought however he would speak to one person more, who had done much good in the neighbourhood. When Mrs. *Johnson* came, she soon saw, the nature of the disease, having herself gone through the same. She order'd all the medicines to be thrown away, and exhorted the patient To *look unto JESUS*: Which this evening she was enabled to do by faith. And He heal'd the broken in heart.

Frid. 18. I left *Sheffield*, and after preaching at *Ripley*, by the way, hasten'd on to *Donnington-Park*. But Miss *Cooper*, I found, was gone to rest, having finish'd her course near three weeks before.

Sund. 20. I read prayers at *Ogbrook* and preach'd on *Acts xvii. 27*: *Whom ye ignorantly worship, Him declare I unto you.* At six in the evening I preach'd at *Melbourn*. There were many hearers. But I see little fruit.

Tuesd. 22. I had a long conversation with Mr. *Simpson*. And of this I am fully persuaded, That whatever he does, is in the uprightness of his heart. But he is led into a thousand mistakes by one wrong principle; (the same which many either ignorantly or wickedly ascribe to the body of the people, call'd *Methodists*;) The making *inward impressions* his rule of action, and not the *written word*.

About eight I left *Donnington-Park*, and before noon came to *Markfield*. We lay at *Coventry*, and the next day, *Wednes. 23.* in the afternoon came to *Evesham*. At eight I preach'd. There were many who came

with a design to disturb the rest. But they open'd not their mouth.

Thurs. 24. I spent great part of the day, in speaking with the members of the society: Whom in the evening I earnestly besought, No more to tear each other in pieces by disputing, but to *follow after holiness, and provoke one another to love and to good works.*

Frid. 25. I rode to *Painfswick*: Where in the evening I declared to all those, who had been fighting and troubling one another, from the beginning hitherto, about rites and ceremonies, and modes of worship and opinions, *The kingdom of God is not meats and drinks, but righteousness and peace and joy in the Holy Ghost.*

Sat. 26. I was desired to call upon Mr. *W*— *The pillar of the church* in these parts. As soon as I came in, he fell upon me with might and main, for saying, "People might *know*, Their sins were forgiven." And brought a great book to confute me at once. I ask'd, If it was the bible? And upon his answering, "No," inquired no farther, but laid it quietly down. This made him warmer still: upon which I held it best, To shake him by the hand, and take my leave.

I had appointed to preach in *Stroud* at noon. But about ten, observing it to rain faster and faster, I was afraid the poor people wou'd not be able to come, many of whom lived some miles off. But in a quarter of an hour the rain ceased, and we had a fair, pleasant day: So that many were at the market-place, while I applied the story of the pharisee and publican; the hard rain in the morning having disengaged them from their work in the grounds. There would probably have been more disturbance, but that a drunken man began too soon, and was so senselessly impertinent, that even his comrades were quite ashamed of him.

In the evening I preach'd on *Hampton-Common*. Many of Mr. *Whitefield's* society were there: To whom, as well as to all the other finners (without meddling with any of their opinions) I declared, in the name of the great physician, *I will heal their backsliding, I will love them freely.*

Sund. 27. I preach'd in *Painfswick* at seven, on *The spirit of fear and the spirit of adoption.* I went to church,

church at ten, and heard a remarkable discourse, asserting, "That we are justified by faith alone: But that this faith, which is the previous condition of justification, is The complex of all christian virtues, including all holiness and good works, in the very idea of it."

Alas! How little is the difference between asserting, either 1. That we are justified by works, which is Popery bare-faced, (And indeed so gross that the sober Papists, those of the council of *Trent* in particular, are ashamed of it) Or, 2. That we are justified by faith and works; which is Popery refined or veil'd: (But with so thin a veil, that every attentive observer, must discern it is the same still) Or, 3. That we are justified by faith alone but by such a faith as includes all good works. What a poor Shift is this! "I will not say, We are justified by Works, Nor yer by faith and works: Because I have subscribed articles and Homilies, which maintain just the contrary. No I say, We are justified by faith alone.—But then by faith I *mean* works!"

When the afternoon Service was ended at *Runwick* I stood and cried to a vast multitude of people, *Unto him that worketh not, but believeth, his faith is counted for righteousness.* I concluded the day on *Hampton-Common*, by explaining to a large congregation, the essential difference between the righteousness of the law and the righteousness of faith.

Mond. 28. I rode to *Bristol*. I soon found, disputing had done much mischief here also. I preached on those words: *From that time many of his disciples went back and walked no more with him. Then said JESUS unto the Twelve, Will ye also go away?* Many were cut to the heart. A cry went forth; and great was the company of the mourners. But GOD did not leave them comfortless, some knew in the same hour, That He had the words of eternal life.

Tuesd. 29. I was desired to visit one in *Newgate*. As I was coming out, poor *Benjamin Rutter* stood in my way, and poured out such a flood of cursing and bitterness, as I scarce thought was to be found out of hell.

From *Thursday*, July 1. till *Monday*, I endeavour'd to compose the little differences which had arisen. On *Monday* I rode to *Cardiff*, and found much peace and love in the little society there. *Tuesd.* 6. I rode over to *Fonmon*, and found Mrs. Jones thoroughly resign'd to God altho' feeling what it was to lose an husband, and such an husband, in the strength of his years!

Wednes. 7. I return'd, and at five in the afternoon, preached to a small attentive congregation near *Hanbury*. Before eight I reached *Bristol*, and had a comfortable meeting with many who knew in whom they had believed.

Now at length I spent a week in Peace, all disputes being laid aside. *Thurs.* 15. I was desired to meet one who was ill, of a very uncommon disorder. She said, "For several years, I have heard, wherever I am, a voice continually speaking to me, cursing, swearing and blaspheming in the most horrid manner, and inciting me to all manner of wickedness. I have applied to physicians, and taken all sorts of medicines, but am never the better."—No nor ever will 'till a better physician than these, bruises *Satan* under her feet.

I left *Bristol* in the evening of *Sund.* 18; and on *Tuesday* came to *London*. I found my mother on the borders of eternity. But she had no doubt or fear: Nor any desire but (as soon as God should call) *To depart and to be with CHRIST.*

Frid. 30. About three in the afternoon, I went to my mother, and found her change was near. I sat down on the bed-side. She was in her last conflict; Unable to speak, but I believe quite sensible. Her look was calm and serene, and her eyes fixt upward, while we commended her soul to God. From three to four, the silver cord was loosing, and the wheel breaking at the cistern: And then without any struggle or sigh or groan, the soul was set at liberty. We stood round the bed, and fulfill'd her last request, utter'd a little before she lost her speech, "Children, as soon as I am releas'd, sing a psalm of praise to God."

Sund. Aug. 1. Almost an innumerable company of people being gather'd together, about five in the afternoon, I committed to the earth, the body of my mother,

ther, to sleep with her fathers. The portion of scripture from which I afterwards spoke was, *I saw a great white throne and Him that sat on it; from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead small and great, stand before GOD, and the books were open'd—And the dead were judged out of those things which were written in the books, according to their works.* It was one of the most solemn assemblies I ever saw, or expect to see on this side eternity.

We set up a plain stone at the head of her grave, inscribed with the following words:

“ Here lies the body of *Mrs. Susannah Wesley*, the youngest and last surviving daughter of *Dr. Samuel Annesley*.”

“ In sure and stedfast Hope to rise
And claim her Mansion in the Skies,
A Christian here her Flesh laid down,
The Cross exchanging for a Crown.

True Daughter of Affliction she
Inured to Pain and Misery,
Mourn'd a long Night of Grievs and Fears,
A legal Night of seventy Years.

The Father then reveal'd his Son,
Him in the broken Bread made known.
She knew and felt her Sins forgiven,
And found the Earnest of her Heaven.

Meet for the Fellowship above,
She heard the Call, “ Arise, my Love:”
I come, her dying Looks replied,
And Lamb-like, as her LORD, she died.”

I cannot but further observe, That even She (as well as her Father and Grandfather, her Husband, and her three Sons) had been, in her measure and degree, a Preacher of Righteousness. This I learned from a letter, wrote long since to my father; part of which I have here subjoin'd.

Feb. 6, 1711-12.

— **A**S I am a woman, so I am also mistress of a large family. And tho' the superior charge of the souls contain'd in it, lies upon you,—yet in your absence, I cannot but look upon every soul you leave under my care, as a talent committed to me under a trust, by the great LORD of all the families, both of heaven and earth. And if I am unfaithful to Him or you, in neglecting to improve these talents, how shall I answer unto Him, when He shall command me, to render an account of my stewardship?

As these and other such like thoughts, made me at first take a more than ordinary care, of the souls of my children and servants, so knowing our religion requires a strict observation of the LORD's day, and not thinking that we fully answer'd the end of the institution, by going to church, unless we fill'd up the intermediate spaces of time by other acts of piety and devotion: I thought it my duty to spend some part of the day, in reading to and instructing my family.—And such time I esteem'd spent in a way more acceptable to GOD, than if I had retired to my own private devotions.

This was the beginning of my present practice. Other people's coming in and joining with us was merely accidental. Our lad told his parents: they first desired to be admitted: Then others that heard of it, begg'd leave also. So our company increas'd to about thirty: And it seldom exceeded forty last winter."—

But soon after you went to London last, I light on the account of the Danish missionaries. I was, I think, never more affected with any thing.—I could not forbear spending good part of that evening, in praising and adoring the divine goodness, for inspiring them with such ardent zeal for his glory.—For several days I could think or speak of little else. At last it came into my mind, Tho' I am not a man, nor a minister, yet if my heart were sincerely devoted to GOD, and I was inspired with a true zeal for his glory, I might do somewhat more than I do. I thought, I might pray more for them, and might speak to those with whom I converse with more warmth of affection. I resolv'd to begin with my own children; in which

which I observe the following method. I take such a proportion of time as I can spare every night, to discourse with each child apart. On Monday I talk with Molly; on Tuesday with Hetty; Wednesday with Nancy; Thursday with Jacky; Friday with Patty; Saturday with Charles: And with Emily and Suky together on Sunday.

With those few neighbours that then came to me, I discoursed more freely and affectionately. I chose the best and most awakening sermons we have. And I spent somewhat more time with them in such exercises, without being careful about the success of my undertaking.

Since this our company increas'd every night. For I dare deny none that ask admittance. Last Sunday I believe we had above two hundred. And yet many went away, for want of room to stand.

We banish all temporal concerns from our society. None is suffer'd to mingle any discourse about them, with our reading or singing. We keep close to the business of the day, and when 'tis over, all go home.

I cannot conceive, why any should reflect upon you, because your wife endeavours to draw people to church, and to restrain them from profaning the LORD's day, by reading to them, and other persuasions. For my part, I value no censure upon this account. I have long since shook hands with the world. And I heartily wish, I had never given them, more reason to speak against me.

As to its looking particular, I grant it does. And so does almost any thing that is serious, or that may any way advance the glory of GOD, or the salvation of souls. —

As for your proposal, of letting some other person read, alas! You don't consider what a people these are. I don't think one man among them could read a sermon, without belling a good part of it. Nor has any of our family a voice strong enough, to be heard by such a number of people. —

But there is one thing about which I am much dissatisfied; that is, Their being present at family prayers. I don't speak of any concern I am under, barely because so many are present. For those who have the honour of speaking to the Great and Holy GOD, need not be shamed to speak before the whole world: But because of
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my sex. I doubt, if it is proper for me, to present the prayers of the people to GOD. Last Sunday I would fain have dismiss'd them before prayers; but they begg'd so earnestly to stay, I durst not deny them. —

To the Rev^d. Mr. WESLEY, in St. Margaret's Church-yard, Westminster.

For the benefit of those, who are intrusted, as she was, with the care of a numerous family, I cannot but add one letter more, which I receiv'd from her many years ago.

July 24, 1732.

DEAR SON,

ACCORDING to your desire I have collected the principal rules I observ'd in educating my family: which I now send you as they occur'd to my mind, and you may (if you think they can be of use to any) dispose of them in what order you please.

The children were always put into a regular method of living, in such things as they were capable of, from their birth; as in dressing, undressing, changing their linnen, &c. The first quarter commonly passes in sleep. After that, they were, if possible, laid into their cradles awake, and rock'd to sleep; and so they were kept rocking, 'till it was time for them to awake. This was done to bring them to a regular course of sleeping; which at first was three hours in the morning, and three in the afternoon: afterward two hours, 'till they needed none at all.

When turn'd a year old (and some before) they were taught to fear the rod, and to cry softly: by which means they escap'd abundance of correction they might otherwise have had; and that most odious noise of the crying of children was rarely heard in the house; but the family usually lived in as much quietness, as if there had not been a child among them.

As soon as they were grown pretty strong, they were confin'd to three meals a day. At dinner their little table, and chairs were set by ours, where they could be overlooked; and they were suffer'd to eat and drink (small beer) as much as they would, but not to call for any thing. If they wanted ought they us'd to whisper the maid which

attended

attended them who came and spake to me; and as soon as they could handle a knife and fork, they were set to our table. They were never suffer'd to chuse their meat, but always made eat such things, as were provided for the family.

Mornings they had always spoon-meat; sometimes on nights. But whatever they had, they were never permitted to eat at those meals, of more than one thing, and of that sparingly enough. Drinking or eating between meals was never allowed, unless in case of sickness, which seldom happen'd. Nor were they suffer'd to go into the kitchen to ask any thing of the servants, when they were at meat; if it was known they did, they were certainly beat, and the servants severely reprimanded.

At six, as soon as family-prayers was over, they had their supper; at seven the maid wash'd them, and beginning at the youngest, she undrest and got them all to bed by eight: at which time she left them in their several rooms awake, for there was no such thing allowed of in our house, as sitting by a child 'till it fell asleep.

They were so constantly used to eat and drink what was given them, that when any of them was ill, there was no difficulty in making them take the most unpleasant medicine: for they durst not refuse it, tho' some of them would presently throw it up. This I mention to shew that a person may be taught to take any thing, though it be never so much against his stomach.

In order to form the minds of children, the first thing to be done is To conquer their will, and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees as they are able to bear it; but the subjecting the will, is a thing which must be done at once; and the sooner the better. For by neglecting timely correction they will contract a stubborness, and obstinacy, which is hardly ever after conquer'd, and never without using such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent, whom I call cruel parents, who permit their children to get habits, which they know must be afterwards broken. Nay, some are so stupidly fond, as in sport to teach their children to do things, which in a while after they have severely beaten them for doing.

When ever a child is corrected it must be conquer'd, and this will be no hard matter to do, if it be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is brought to revere and stand in awe of the parents, then a great many childish follies, and inadvertencies may be past by. Some should be overlook'd and taken no notice of; and others mildly reprov'd, but no wilful transgression ought ever to be forgiven children, without chastisement, less or more, as the nature and circumstances of the offence require.

I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education; without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being govern'd by the reason and piety of its parents, 'till its own understanding comes to maturity, and the principles of religion have taken root in the mind.

I cannot yet dismiss this subject. As self-will is the root of all sin and misery, so whatever cherishes this in children, insures their after wretchedness and irreligion: whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident, if we farther consider, that religion is nothing else than the doing the will of GOD, and not our own: That the one grand impediment to our temporal and eternal happiness being this self-will, no indulgences of it can be trivial, no denial unprofitable. Heaven or hell depends on this alone. So that the parent who studies to subdue it in his child, works together with GOD in the renewing and saving a soul; the parent who indulges it does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul, and body for ever.

The children of this family were taught, as soon as they could speak, the LORD's prayer, which they were made say at rising and bed-time constantly: To which as they grew bigger, were added a short prayer for their parents, and some collects: a short catechism, and some portions of scripture, as their memories could bear.

They were very early made to distinguish the sabbath from other days; before they could well speak, or go.

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They were as soon taught to be still at family prayers, and to ask blessing immediately after, which they used to do, by signs before they could kneel or speak.

They were quickly made to understand, they might have nothing they cry'd for, and instructed to speak handsomely for what they wanted. They were not suffer'd to ask, even the lowest servant for ought without saying, "Pray give me such a thing;" and the servant was chid if she ever let them omit that word. Taking God's name in vain, cursing and swearing, profaneness, obscenity, rude, ill-bred names, were never heard among them. Nor were they ever permitted to call each other by their proper names, without the addition of brother or sister.

None of them were taught to read 'till five years old, except Kezzy, in whose case I was over-ruled; and she was more years learning than any of the rest had been months. The way of teaching was this: The day before a child began to learn, the house was set in order, every one's work appointed them, and a charge given, that none should come into the room from nine 'till twelve, or from two 'till five, which, you know, were our school-hours. One day was allow'd the child, wherein to learn its letters, and each of them did in that time, know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly: for which I then thought them very dull; but since I have observ'd, how long many children are learning the horn-book, I have changed my opinion. But the reason why I thought them so then, was, because the rest learn'd so readily, and your Brother Samuel, who was the first child I ever taught, learnt the alphabet in a few hours. He was five years old on the 10th of February: the next day he began to learn, and as soon as he knew the letters, began at the first chapter of Genesis. He was taught to spell the first verse, then to read it over and over, 'till he could read it off hand without any hesitation: so on to the second, &c. 'till he took ten verses for a lesson, which he quickly did. Easter fell low that year, and by Whitsuntide he could read a chapter very well: for he read continually, and had such a prodigious memory that I cannot remember ever to have told him the same word twice.

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What was yet stranger; any word, he had learnt in his lesson, he knew wherever he saw it, either in his bible, or any other book, by which means he learnt very soon to read an English author well.

The same method was observ'd with them all. As soon as they knew the letters, they were put first to spell; and read one line, then a verse, never leaving 'till perfect in their lesson, were it shorter or longer. So one or other continued reading at school-time, without any intermission, and before we left school each child read what he had learnt that morning; and e'er we parted in the afternoon, what they had learnt that day.

There was no such thing as loud talking or playing allow'd of; but every one was kept close to their business for the six hours of school. And it is almost incredible, what a child may be taught in a quarter of a year, by a vigorous application, if it have but a tolerable capacity, and good health. Every one of these, Kezzy excepted, could read better in that time, than the most of women can do as long as they live.

Rising out of their places, or going out of the room, was not permitted unless for good cause, and running into the yard, garden, or street, without leave, was always esteem'd a capital offence.

For some years we went on very well. Never were children in better order. Never were children better dispos'd to piety, or in more subjection to their parents; 'till that fatal dispersion of them after the fire into several families. In these they were left at full liberty to converse with servants, which before they had always been restrained from: and to run abroad and play with any children, good or bad. They soon learnt to neglect a strict observation of the sabbath, and got knowledge of several songs and bad things, which before they had no notion of. That civil behaviour which had made them admired when at home, by all which saw them, was in great measure lost, and a clownish accent and many rude ways were learnt, which were not reform'd without some difficulty.

When the house was re-built, and the children all brought home, we entered upon a strict reform; and then was begun the custom of singing psalms at beginning and leaving school, morning and evening. Then also that of
a ge-

a general retirement at five o'clock was enter'd upon, when the oldest took the youngest that could speak, and the second the next, to whom they read the psalms for the day, and a chapter in the new testament; as in the morning they were directed to read the psalms and a chapter in the old, after which they went to their private prayers, before they got their breakfast, or came into the family. And I thank GOD, this custom is still preserv'd among us.

There were several by-laws observ'd among us, which slipt my memory, or else they had been inserted in their proper place; but I mention them here, because I think them useful.

1. It had been observ'd, that cowardice and fear of punishment, often leads children into lying, 'till they get a custom of it, which they cannot leave. To prevent this, a law was made, That whoever was charged with a fault, of which they were guilty, if they would ingenuously confess it, and promise to amend, should not be beaten. This rule prevented a great deal of lying, and would have done more, if one in the family would have observ'd it. But he could not be prevail'd on, and therefore was often impos'd on by false colours and equivocations, which none would have used (except one) had they been kindly dealt with. And some in spite of all, would always speak truth plainly.

2. That no sinful action, as lying, pilfering, playing at church, or on the LORD's day, disobedience, quarrelling, &c. should ever pass unpunish'd.

3. That no child should ever be chid, or beat twice for the same fault, and that if they amended, they should never be upbraided with it afterwards.

4. That every signal act of obedience, especially when it cross'd upon their own inclinations, should be always commended, and frequently rewarded, according to the merits of the cause.

5. That if ever any child perform'd an act of obedience, or did any thing with an intention to please, tho' the performance was not well, yet the obedience and intention should be kindly accepted, and the child with sweetness directed how to do better for the future.

6. That propriety be inviolably preserv'd, and none suffer'd to invade the property of another in the smallest matter, tho' it were but of the value of a farthing, or a pin; which they might not take from the owner, without, much less, against his consent. This rule can never be too much inculcated on the minds of children, and from the want of parents or governors doing it as they ought, proceeds that shameful neglect of justice, which we may observe in the world.

7. That promises be strictly observ'd: And a gift once bestow'd, and so the right pass'd away from the donor, be not resum'd, but left to the disposal of him to whom it was given; unless it were conditional, and the condition of the obligation not perform'd.

8. That no girl be taught to work 'till she can read very well; and then that she be kept to her work with the same application, and for the same time that she was held to, in reading. This rule also is much to be observ'd; for the putting children to learn sewing before they can read perfectly, is the very reason, why so few women can read fit to be heard, and never to be well understood.

Sund. 8. I cried aloud, in Radcliff-Square, *Why will ye die, O house of Israel?* Only one poor man was exceeding noisy and turbulent. But in a moment God touch'd his heart. He hung down his head. Tears covered his face; and his voice was heard no more.

I was constrain'd this evening to separate from the believers, some who did not *show their faith by their works*. One of these, Samuel Prig, was deeply displeased, spoke many very bitter words, and went abruptly away. The next morning he call'd; told me, "Neither my brother nor I, preach'd the gospel or knew what it meant." I ask'd, "What do we preach then?" He said. "Heathen morality; Tully's offices, and no more. So I wash my hands of you both. We shall see what you will come to in a little time."

Wednes. 11. He sent me a Note, demanding the payment of one hundred pounds, which he had lent me about a year before, to pay the workmen at the *Foundery*. On Friday morning at eight, he came and said, "He wanted his money and could stay no longer." I told

told him, "I would endeavour to borrow it," and desired him to call in the evening. But he said, "He could not stay so long, and must have it at twelve o'clock." Where to get it, I knew not: between nine and ten, one came and offer'd me the use of an hundred pounds for a year. But two others had been with me before, to make the same offer. I accepted the bank note which one of them brought, and saw that God is over all!

Mond. 16. I rode to *Oxford*, and the next day to *Evesham*. On *Wednesday* and *Thursday*, in riding from *Evesham* to *Bristol*, I read over that surprizing book, *The life of Ignatius Loyola*: surely one of the greatest men that ever was engaged in the support of so bad a cause! I wonder any man should judge him to be an enthusiast: no: but he knew the people with whom he had to do. And setting out (like Count Z——) with a full persuasion, that he might *use guile*, to promote the glory of God, or (which he thought the same thing) the interest of his church, he acted in all things consistent with his principles.

In the evening I met my brother and Mr. *Graves*; who being able to delay it no longer, at length sent the following letter to the fellows of *St. Mary Magdalen-college* in *Oxford*.

"GENTLEMEN,

Bristol, Aug. 20, 1742.

IN *December, 1740*, I sign'd, a paper containing the following Words, "I *Charles Caspar Graves*, do hereby declare, That I do renounce the modern practice and principles of the persons commonly call'd *Methodists*, namely, of preaching in fields, of assembling together and expounding the holy scriptures in private houses, and elsewhere than in churches, in an irregular and disorderly manner; and their pretensions to an extraordinary inspiration and inward feeling of the Holy Spirit.

"I do farther declare my conformity to the liturgy of the church of *England*, and my unfeigned assent and consent to the articles thereof, commonly call'd the thirty-nine articles.

"Lastly,

“ Lastly, I do declare, that I am heartily sorry, that I have given offence and scandal, by frequenting the meetings and attending the expositions of the persons commonly call'd *Methodists*, and that I will not frequent their meetings, nor attend their expositions for the future; nor take upon me to preach and expound the scriptures, in the manner preach'd by them.”

CHARLES CASPAR GRAVES.

I believe myself indispensably obliged openly to declare before God and the world, that the motives whereby I was induced to sign that paper were, partly a sinful fear of man, partly an improper deference to the judgment of those, whom I accounted wiser than myself, and lastly, a resolution that if my own judgment, should at any time be better inform'd, I would then openly retract, in the presence of God and man, whatever I shou'd be convinc'd I had said or done amiss.

Accordingly, having now had (besides a strong conviction immediately consequent thereon) many opportunities of informing my judgment better, and being fully convinced of my fault, I do hereby declare, my sincere repentance, for my wicked compliance with those oppressive men, who without any colour of law, divine or human, imposed such a condition of receiving a testimonial upon me.

I do farther declare, That I know no *principles* of the *Methodists* (so called) which are contrary to the word of God; nor any practices of them, but what are agreeable both to scripture and to the laws of the church of *England*: that I believe, in particular, their *preaching* the gospel *in the fields* (being first forbid so to do in churches, altho' *a dispensation of the gospel is committed to them, and wo unto them if they preach not the gospel*) or in *private houses*, or in any part of his dominion who filleth heaven and earth; can never be proved to be contrary to any written law, either of God or man: that I am not appriz'd, of their preaching any where, in an *irregular, disorderly manner*; neither of their *pretending* to any *extraordinary* inspiration,

or

or extraordinary feelings of the Holy Spirit: but to those ordinary ones only, which if a man have not, he is *without hope and without God in the world.*

I do yet farther declare, That (whatever indiscretion I may in other respects have been guilty of) I know of no just offence or scandal which I ever gave, by frequenting the meetings or attending the expositions of the persons commonly called *Methodists*: And that I verily believe no offence was ever taken thereat, unless either by persons loaded with prejudice, or by those who enter not into the kingdom of heaven themselves, and if others wou'd enter in, suffer them not.

I do, lastly, declare, That I look upon myself to be under no kind of obligation, (except only, that I do still assent and consent to the articles and liturgy of the church) to observe any thing contained in that scandalous paper, so unchristianly imposed upon me.

Witness my Hand,

CHARLES CASPAR GRAVES."

After having regulated the society here and in *Kingswood*, I set out again for *London*. On *Monday 30*, I read over that excellent tract, *Mr. Middleton's Essay on Church Government*, so nicely avoiding the two extremes of either exalting or depressing the regal power. *Tuesd. 31*. I read once more the life of that good and wise (though much mistaken man) *Gregory Lopez*. Surely it must be a compliment made him by the biographer, (of which *Gregory* himself was in no wise worthy) That "he ascribed all his virtues to the merits and mediation of the queen of heaven."

We reach'd *London* in the afternoon. *Frid. Sept. 3*. I preach'd on *Phil. i. 9*. *This I pray, that your love may abound more and more, in knowledge, and in all judgment*: or rather *feeling*, as it is in the margin. It pleased God to make this discourse, an occasion of discovering such wiles of *Satan*, as it never enter'd into my heart to conceive.

Saturd. 4. I was prest to visit a poor murderer in *Newgate*, who was much afflicted both in body and soul.

soul. I objected, "It cou'd not be; for all the turn-keys, as well as the keeper, were *so good christians*, they abhor'd the name of a *Methodist*: And had absolutely refused to admit *me* even to one, who earnestly begg'd it, the morning he was to die." However I went: And found, by a surprizing turn, that all the doors were now open to me. I exhorted the sick malefactor, To cry unto God with all his might, for grace to repent and believe the gospel. It was not long, before the rest of the felons flock'd round; to whom I spoke strong words, concerning the friend of sinners: Which they receiv'd with as great signs of amazement, as if it had been a voice from heaven. When I came down into the common hall, (I think they call'd it) one of the prisoners there asking me a question, gave me occasion to speak among them also: More and more still running together, while I declared, God was not willing any of them should perish, but that all should come to repentance.

Mond. 6. Finding many had been offended, at the sermon I preach'd on *Friday* night, especially those who were supposed to be strong in faith, I determined to examine the matter thoroughly. Accordingly I desired *M. C.*, *M. F.*, *E. H.*, and *A. G.*, and a few others, to meet me with *Sarah Cl.*, *Jane J—n*, and *Ann P.* to whom they had said most, concerning the point in question. I then heard each of them relate her experience at large: I afterwards examined them severally, touching the circumstances which I did not understand: On which I then talk'd with several others also. And thus far I approved of their experience, (because agreeable to the written word) as to their *feeling* the working of the spirit of God, in peace and joy and love. But as to what some of them said farther, concerning "feeling the blood of CHRIST, running upon their arms, or going down their throat, or pour'd like warm water upon their breast or heart," I plainly told them, "The utmost I could allow, without renouncing both scripture and reason, was, that *some* of these circumstances might be from God (tho' I cou'd not affirm they were) working in an unusual manner, no way essential either to justification or sanctification: But that all the rest I
must

must believe, to be the mere, empty dreams of an heated imagination."

Wednesf. 8. I observ'd, That the leaven of stillness, is not yet purged out from among us. One of our brethren saying, "He was uneasy, because he had wilfully neglected the LORD's *-supper* ; Another replied, "Then his faith was weak: Else his peace could not be shaken by such little things." Yea, but I think such little things as these, will shake the peace of any true believer, viz. A wilful breach of any commandment of GOD. If it does *not* shake us, we are asleep in the devil's arms.

Thursf. 9. I buried the body of *Lucy Godshall*, one of the first women-bands at *Fetter-lane*. After pressing toward the mark for more than two years, since she had known the pardoning love of GOD, she was for some time weary and faint in her mind, 'till I put her out of the bands. GOD blest this greatly to her soul, so that in a short time she was admitted again. Soon after, being at home, she felt the love of GOD, in an unusual manner pour'd into her heart. She fell down upon her knees, and deliver'd up her soul and body into the hands of GOD. In the instant, the use of all her limbs was taken away, and she was in a burning fever. For three days she mightily praised GOD, and rejoiced in Him all the day long. She then cried out, "Now *Satan* hath desired to have me, that he may sift me as wheat." Immediately darkness and heaviness fell upon her, which continued 'till *Saturday* the fourth instant. On *Sunday* the light shone again upon her heart. About ten in the evening one said to her, "JESUS is ready to receive your soul:" She said, "Amen! Amen!" Closed her eyes and died.

Sund. 12. I was desired to preach in an open place, commonly called *the great gardens*, lying between *Whitechappel* and *Coverlets-fields*, where I found a vast multitude gather'd together. Taking knowledge that a great part of them were little acquainted with the things of GOD, I call'd upon them in the words of our LORD, *Repent ye, and believe the gospel*. Many of the beasts of the people labour'd much to disturb those who were of a better mind. They endeavour'd to drive in
a herd

a herd of cows among them: But the brutes were wiser than their masters. They then threw whole showers of stones, one of which, struck me just between the eyes. But I felt no pain at all, and when I had wiped away the blood, went on testifying with a loud voice, That God hath given to them that believe, *not the spirit of fear, but of power and love and of a sound mind.* And by the spirit which now appeared thro' the whole congregation, I plainly saw What a blessing it is, when it is given us, even in the lowest degree, to suffer for his name's sake.

Mond. 13. I preach'd about nine at *Windsor*, and the next evening came to *Bristol*, I spent the remainder of this, and the following week, in examining those of the society: speaking severally to each, that I might more perfectly know, the state of their souls to Godward.

Thurs. 23. In the evening, almost as soon as I began to pray in the society, a voice of lamentation and bitter mourning was heard, from the whole congregation. But in a while, loud thanksgivings were mixt therewith, which in a short space spread over all: So that nothing was to be heard on every side, but "Praise to God and to the Lamb for ever and ever!"

Frid. 24. I had notes from nineteen persons, desiring to return God thanks. Some of them follow.

"*John Merriman*, a blind man, desires to return thanks to Almighty God, for the discovery of his love, to him, an old sinner.

"One desires to return God thanks, for giving her a token of his love, in removing all prejudices, and giving her love to all mankind.

"*Edith W*—— desires to return thanks, for great and unspeakable mercies, which the LORD was pleased to reveal to her heart; even telling me, I am He that blotteth out thy transgressions, and thy sins I will remember no more. And I desire, that the praise of the LORD, may be ever in my heart.

"*Ann Simmonds* desires to return hearty thanks to God, for the great mercies she receiv'd last night. For she has a full assurance, of her redemption in the blood of CHRIST.

"*Mary*

“ *Mary K*—— desires to return thanks to God, for giving her a fresh sense of her forgiveness.

“ *Mary F*—— desires to return thanks, for that the LORD hath made her triumph, over sin, earth and hell.

“ *Mary W*——*n* desires to return thanks to Almighty God, for a fresh sense of forgiveness.

“ Sir, I desire to return humble thanks to Almighty God, for the comfortable assurance of his pardoning love.” *E. C*——.

Many others took an opportunity of speaking to me, and declaring, what God had done for their souls. But one came to me, *Mrs. Sp*——, who was still torn in pieces with sorrow and doubts and fears. Her chief fear, she said, was, “ That we were all papists.” I ask’d her, How she came to fear this, after she had heard us preach for near three years, and been more than a twelve-month in the society! She said, “ Why it is not long since I met with a gentleman, who told me, He was a *Roman-Catholick*. . . And when I ask’d him, If *Mr. Wesley* was a *Papist*, he would not say, Yes or no: But only *Mr. W.* is a very good man, and you do well to hear him.” Besides, it is but two or three nights since, as I was just setting out to come to the Room, *Miss Gr*—— met me and said, “ My dear friend, you sha’nt go: Indeed you sha’nt: You don’t know what you do. I assure you, *Mr. W.* is a *Papist*: And so am I: He converted *me*. You know, How I used to pray to saints and to the virgin *Mary*. It was *Mr. W.* taught me when I was in the bands. And I saw him rock the cradle on Christmas-eve: You know I scorn to tell a lie.” “ Well but, said I, how comes it that none of the rest who are in the bands, have found this out as well as you?” “ O, replied she, they are not let into the secret yet. Perhaps, if you was in the bands, you might not hear a word of it for a year or more. O! you can’t imagine the depth of the design.” The maid at her back then fell a crying and said, “ Indeed, Madam! *Miss Gr*—— talks so fine! Do! Madam, mind what she says.” So between one and the other, poor *Mrs. Sp*—— was utterly confounded.

Perhaps I need observe no more upon this, than that the *Papist* priest knew well, How much it wou’d be

for the interest of *his* church, to have *me* accounted a member of it: And that Miss *Gr*—— had lately been raving mad, (in consequence of a fever) That as such, she was tied down in bed: And as soon as she was suffer'd to go abroad, went to Mr. *Whitefield*, to inquire of *him*, Whether *she* was not a *Papist*? But he quickly perceiv'd, She was only a lunatick, the nature of her disorder soon betraying itself. O that all who advance the same assertion with her, had as good a plea to urge in their excuse!

Sund. 26. In the evening I rode to *Marblefield*. The next evening I reach'd *Whitchurch*. *Tues.* 28. In the morning I preach'd at *Great Marlow*, on the Pharisee and the Publican. Many were surprized, and perhaps in some measure convinced, (But how short-lived are most of these convictions!) That 'tis very possible a man may be a *Pharisee* now—yea, tho' he be not a *Methodist*.

A little before twelve I came to *Windfor*. I was soon informed, that a large number of the rabble, had combined together, and declared again and again, "There should be no preaching there that day." In order to make all sure, they had provided Gun-powder enough, and other things some days before. But *Burnham* Fair coming between, they agreed to go thither first, and have a little diversion there. Accordingly they went, and bestow'd a few of their crackers, upon their brother-mob at *Burnham*. But these, not being *Methodists*, did not take it well, turn'd upon them, and gave them chase. They took shelter in an house. But that would not serve. For those without, soon forced a way in, and seized on as many as they could find, who, upon information made, were sent to goal. The rest run away: so that when I came, none hinder'd or interrupted. In the evening I came to *London*; I propos'd spending a fortnight there, and then returning to *Bristol*.

I spent this time, partly in speaking severally, to all the members of the society; partly in making a full enquiry into those devices of *Satan*, whereof I had scarce ever heard or read before. And I believe they were now thoroughly discovered and brought to nought.

O may

O may they never more deceive the hearts of the simple!

Monday, Oct. 11. I had designed to leave *London*. But Mr. *Richards* being taken ill, I put off my journey. He was much better on *Tuesday*; so I set out the next morning, and before seven in the evening reach'd the half-way-house, four miles short of *Hungerford*.

I now found it was well, I did not set out on *Monday*, in order to be at *Bristol* on *Tuesday* night, as usual. For all the travellers who went that way on *Tuesday* were robb'd. But on *Thursday*, the road was clear, so that I came safe to *Kingswood* in the afternoon, and in the evening preach'd at *Bristol*.

My chief business now was, To examine thoroughly the society in *Kingswood*. This found me full employment for several days. On *Wednesd.* 27, having finished my work, I set out very early, and (tho' my horse fell lame) on *Thursday* evening came to *London*.

Frid. 29. I largely explain'd, *Where the spirit of the LORD is, there is liberty*: namely, liberty to obey the whole will of GOD; to *be* and *do* whatsoever He hath commanded: in a word, to love GOD with all our heart, and to serve Him with all our strength.

Sund. 31. Several of the *leaders* desired, to have an hour's conversation with me. I found they were greatly perplext about "Want of management, ill husbandry, encouraging idleness, improper distribution of money," "being imposed upon by fair pretences," and "men who talked well, but had no grace in their hearts."—I ask'd, "Who those men were?" But that they could not tell. "Who encouraged idleness? when and how?" What money had been improperly distributed? By whom and to whom?" "In what instances I had been imposed on (as I presumed they meant *me*) and what were the particulars of that ill husbandry and mismanagement of which they complain'd?" They stared at one another, as men in amaze. I began to be amazed too, not being able to imagine what was the matter, 'till one dropt a word, by which all came out. They had been talking with Mr. *Hall*, who had started so many objections against all I said or did, that

they were in the utmost consternation, 'till the fire thus broke out; which then at once vanish'd away.

Wednesday, Nov. 3. Two of those who are call'd *prophets*, desired to speak with me. They told me, "They were sent from God, with a message to me, which was, That very shortly, I should be *born'd* again." One of them added, "That they would stay in the house 'till it was done, unless I turn'd them out." I answer'd gravely, "I will not turn you out," and shewed them down into the society-room. It was tolerably cold, and they had neither meat nor drink. However there they sat from morning to evening. They then went quietly away, and I have heard nothing from them since.

Sund. 7. I concluded the epistle to the *Hebrews*, that strong barrier against the too prevailing imagination, That the privileges of *christian* believers are to be measured by those of the *Jews*. Not so: That christians are under a *better covenant*, establish'd upon *better* promises; That altho' *the law made nothing perfect*, made none perfect either in holiness or happiness, yet *the bringing in of a better hope did, by which we now draw nigh unto God*: this is the great truth continually inculcated herein, and running thro' this whole epistle.

Mond. 8. I set out at four, reach'd *Northampton* that night, and the next evening, *Donnington-Park*. *Wednes. 10.* I rode on to *Rusworth-Inn*, and on *Sat. 13*, reach'd *Newcastle*.

My brother had been here for some weeks before, and was but just return'd to *London*. At eight I met the wild, staring, loving society. But not them alone, as I had designed. For we cou'd not persuade the strangers to leave us. So that we only spent about an hour in prayer.

Sund. 14. I began preaching at five o'clock, (a thing never heard of before in these parts) on, *I came not to call the righteous, but sinners to repentance*. And the victorious sweetness of the grace of God, was present with his word. At ten we went to *All-Saints*, where was such a number of communicants, as I have scarce seen but at *Bristol* or *London*. At four I preach'd in the square of the Keelman's hospital, on, *By grace*
ye

ye are saved thro' Faith. It rain'd and hail'd hard, both before and after; but there were only some scattering drops while I preach'd, which frightened away a few careless hearers. I met the society at six, and exhorted all, who had *set their hand to the plough*, not to *look back*.

Mon'd. 15. I began at five expounding *The Acts of the Apostles*. In the afternoon (and every afternoon this week) I spoke severally with the members of the society. On *Tuesday* evening, I began the epistle to the *Romans*. After sermon the society met. I reprov'd some among them who walked disorderly; and earnestly besought them all, To beware least by reason of their sins, the way of truth should be evil spoken of.

Thurs'd. 18. I could not but observe, the different manner, wherein God is pleas'd to work in different places. The grace of God flows here with a wider stream than it did at first either in *Bristol* or *Kingswood*. But it does not sink so deep, as it did there. Few are thoroughly convinced of Sin, and scarce any can witness, That the Lamb of God has taken away their sins.

Frid. 19. I found the first witness of this good confession. *Margaret H——* (O how fallen since then!) told me, that the night before, her sight (an odd circumstance) and her strength were taken away at once. At the same time the love of God so overflow'd her soul, that she could not speak or move.

James R—— also gave me an account to day, That in going home the day before, he lost his sight in a moment, and was forced to catch hold of some rails for fear of falling. He continues under strong conviction, longing for the salvation of God.

Sund. 21. After preaching in the Room at five, I began preaching about eight at the Hospital. It rain'd all the time; but that did not disturb either me or the congregation, while I explain'd, *Thou shalt call his name JESUS; for He shall save his people from their sins.*

Tuesf. 23. There seem'd in the evening to be a deeper work in many souls than I had observ'd before. Many trembled exceedingly: six or seven (both men and women) dropp'd down as dead. Some cried unto

GOD out of the deep: others would have cried; but their voice was lost. And some have found that the LORD is *gracious and merciful, forgiving iniquity and transgression and sin.*

Thursf. 25. In the evening GOD was pleas'd, to wound many more who were quiet and at ease. And I could not but observe, That *here* the very *best people*, so called, were as deeply convinced as open sinners. Several of these were now constrain'd to roar aloud, for the disquietness of their hearts: and these generally not young, (as in most other places) but either middle-aged, or well-stricken in years.

I never saw a work of GOD in any other place, so evenly and gradually carried on. It continually rises step by step. Not so much seems to be done at any one time, as hath frequently been at *Bristol* or *London*: but something, at every time. It is the same with particular souls. I saw none in that triumph of faith, which has been so common in other places. But the believers go on, calm and steady. Let GOD do as seemeth Him good.

Frid. 26. Between twelve and one, I preach'd, in a convenient ground at *Whickam*, two or three miles from *Newcastle*. I spoke strong, rough words: but I did not perceive, that any regarded what was spoken. The people indeed were exceeding quiet, and the cold kept them from falling asleep; 'till (before two) I left them, very well satisfied with the preacher, and with themselves.

Sund. 28. I preach'd both at five in the room, and at eight in the hospital, on *Him hath GOD exalted to be a prince and a Saviour, to give repentance and remission of sins*. We then walked over to *Tanfield-Leigh*, (about seven miles from *Newcastle*.) Here a large company of people were gathered together, from all the country round about: to whom I expounded the former part of the fifth chapter to the *Romans*. But so dead, senseless, unaffected a congregation, have I scarce seen, except at *Whickam*. Whether gospel or law, or *English* or *Greek* seem'd all one to them!

Yet the seed sown even here, was not quite lost. For on *Thursday* morning, between four and five, *John Brown*,

Brown, then of *Tanfield-Leigh*, was waked out of sleep, by the voice that raiseth the dead. And ever since he has been full of love and peace and joy in the *Holy Ghost*.

At four I preach'd in the *Hospital-Square*, to the largest congregation I had seen since we left *London*, on *JESUS CHRIST* our wisdom, righteousness, sanctification and redemption.

Wednesd. Dec. 1. We had several places offer'd, on which to build a room for the society. But none was such as we wanted. And perhaps there was a providence in our not finding any as yet. For by this means I was kept at *Newcastle*, whether I would or no.

Saturd. 4. I was both surprized and griev'd, at a genuine instance of enthusiasm. *J—— B——*, of *Tanfield-Leigh*, who had receiv'd a sense of the love of God a few days before, came riding thro' the town, hollowing and shouting, and driving all the people before him, telling them, "God had told him, he should be a king, and should tread all his enemies under his feet." I sent him home immediately to his work, and advised him to cry day and night to God, that he might be lowly in heart; lest *Satan* should again get an advantage over him.

To day a gentleman called and offer'd me a piece of ground. On *Monday* an article was drawn, wherein he agreed to put me into possession on *Thursday*, upon payment of *thirty pounds*.

Tuesd. 7. I was so ill in the morning, that I was obliged to send Mr. *Williams* to the Room. He afterwards went to Mr. *Stephenson*, a merchant in the town, who had a passage through the ground we intended to buy. I was willing to purchase that passage. Mr. *Stephenson* told him, "Sir, I don't want money. But if Mr. *Wesley* wants ground, he may have a piece of my garden, adjoining to the place you mention. I am at a word. For *forty pounds* he shall have sixteen yards in breadth, and thirty in length."

Wednesd. 8. Mr. *Stephenson* and I sign'd an article, and I took possession of the ground. But I could not fairly go back from my agreement with Mr. *Riddell*. So I enter'd on his ground at the same time. The whole

whole is about forty yards in length: in the middle of which we determined to build the house, leaving room for a small court-yard before, and a little garden behind the building.

Sund. 12. I expounded at five the former part of the parable of the sower. At eight I preached in the Square on, *I am the good Shepherd: the good Shepherd layeth down his life for the sheep.* The effect of what had been spoken in the morning, now evidently appeared. For one could not observe any in the congregation, to stir hand or foot. When the sermon was done, they divided to the right and left, none offering to go 'till I was past. And then they walked quietly and silently away, lest Satan should catch the seed out of their hearts.

Mond. 13. I removed into a lodging adjoining to the ground where we were preparing to build. But the violent frost obliged us to delay the work. I never felt so intense cold before. In a room where a constant fire was kept, tho' my desk was fix'd within a yard of the chimney, I could not write for a quarter of an hour together, without my hands being quite benumb'd.

Wednesd. 15. I preach'd at *Horfeley* upon *Tyne*, eight (computed) miles from *Newcastle*. It was about two in the afternoon. The house not containing the people, we stood in the open air, in spite of the frost. I preach'd again in the evening, and in the morning. We then chose to walk home, having each of us catch'd a violent cold, by riding the day before. Mine gradually wore off. But Mr. *Meyrick's* increased, so that on *Friday* he took his bed. I advised him to bleed: But he imagined he should be well without it, in a few days.

Sund. 19. I cried to all who felt themselves lost, *Believe in the LORD JESUS CHRIST and thou shalt be saved:* And in the afternoon, *Ho! every one that thirsteth, come ye to the waters.* At that hour one who was bitterly mourning after CHRIST (*Mary Emerson*) was fill'd with joy unspeakable.

Mond. 20. We laid the first stone of the house. Many were gather'd from all parts to see it: But none
scoff'd

scoff'd or interrupted, while we praised God and pray-
ed, That He would prosper the work of our hands
upon us. 'Three or four times in the evening, I was
forc'd to break off preaching, that we might pray and
give thanks to God.

When I came home, they told me the physician said,
He did not expect Mr. *Meyrick* wou'd live 'till the
morning. I went to him; but his pulse was gone. He
had been speechless and senseless for some time. A few
of us immediately join'd in prayer. (I relate the naked
fact.) Before we had done, his sense and his speech re-
turn'd. Now he that will account for this by *natural*
causes, has my free leave. But I chuse to say, This is
the power of God!

Thursf. 23. It being computed, That such a house
as was propos'd, cou'd not be finish'd under seven
hundred pounds, many were positive, It would never
be finish'd at all: Others, That I should not live to see
it cover'd. I was of another mind; nothing doubting
but as it was begun for God's sake, He would provide
what was needful for the finishing it.

Sat. Dec. 25. The physician told me, "He could
do no more: Mr. *Meyrick* cou'd not live over the night."
I went up and found them all crying about him; his
legs being cold and (as it seem'd) dead already. We
all kneel'd down, and call'd upon God, with strong
cries and tears. He open'd his eyes, and called for
me. And from that hour he continued to recover his
strength, 'till he was restor'd to perfect health.—I
wait to hear, Who will either disprove this fact or phi-
losophically account for it.

Sund. 26. From those words, *Sing ye merrily unto*
God our strength; make a chearful noise unto the God
of Jacob: I took occasion to shew The usual way of
keeping these days holy in honour of the birth of our
Lord: Namely, By an extraordinary degree of glut-
tony and drunkenness; by heathen, and worse than
heathen diversions; (with their constant attendants,
passion and strife, cursing, swearing and blasphemy:)
And by dancing and card-playing, equally conducive
to the glory of God. I then describ'd The right way
of keeping a day holy to the Lord; by extraordinary
prayer, publick and private; by thanksgiving; by hear-

ing, reading and meditating on his word, and by talking of all his wondrous works.

Mond. 27. I rode to *Horfeley*. The house being too small, I was obliged again to preach in the open air. But so furious a storm have I seldom known. The wind drove upon us like a torrent, coming by turns from east, west, north and south. The straw and thatch flew round our heads; so that one would have imagined, it cou'd not be long, before the house must follow: But scarce any one stirr'd, much less went away, 'till I dismiss them with the peace of God.

Tuesd. 28. I preach'd in an open place at *Swalwell*, two or three miles from *Newcastle*. The wind was high and extremely sharp: but I saw none go away 'till I went. Yet I observ'd none that seem'd to be much convinced: Only stunn'd, as if cut in the head.

Wednesd. 29. After preaching (as usual) in the square, I took horse for *Tanfild*. More than once I was only not blown off my horse. However at three I reach'd the *Leigh*, and explain'd to a multitude of people the salvation which is thro' Faith. Afterwards I met the society in a large upper room, which rock'd to and fro with the violence of the storm. But all was calm within, and we rejoiced together in hope of a kingdom which cannot be moved.

Thursd. 30. I carefully examined those, who had lately cried out in the congregation. Some of these, I found, cou'd give no account at all, How or wherefore they had done so: Only, that of a sudden they dropt down they knew not how; and what they afterwards said or did they knew not: Others cou'd just remember, They were in fear; but cou'd not tell, what they were in fear of. Several said, They were afraid of the devil: And this was all they knew. But a few gave a more intelligible account, of the piercing sense they then had of their sins, both inward and outward, which were set in array against them round about: Of the dread they were in, of the wrath of God and the punishment they had deserv'd, into which they seem'd to be just falling, without any way to escape. One of them told me, "I was as if I was just falling down, from the highest place I had ever seen. I thought the devil

devil was pushing me off, and that God had forsaken me." Another said, "I felt the very fire of hell, already kindled in my breast: And all my body was in as much pain, as if I had been in a burning fiery furnace." What wisdom is that, which rebuketh these, *that they should hold their peace?* Nay, let such an one cry after Jesus of Nazareth, 'till He saith, *Thy faith hath made thee whole!*

At eleven I preach'd my farewell sermon in the *Hospital-square*. I never saw such a congregation there before: Nor did I ever speak so searchingly. I cou'd not conclude 'till one, and then both men, women and children hung upon me, so that I knew not which way to disengage myself. After some time I got to the gate, and took horse; but even then "a muckle woman" (as one call'd her in great anger) kept her hold and ran by the horse's side, thro' thick and thin, down to *Sandgate*. *Jonathan Reeves* rode with me. We reach'd *Darlington* that night, and *Borough-bridge* the next day.

What encouragement have we to speak for God! At our inn we met an antient man, who seem'd by his conversation, never to have thought, Whether he had any soul, or no. Before we set out, I spoke a few words, concerning his cursing and idle conversation. The man appear'd quite broken in pieces. The tears started into his eyes. And he acknowledged, (with abundance of thanks to *me*) his own guilt and the goodness of God.

Sat. January 1, 1743. Between *Doncaster* and *Epworth*, I overtook one who immediately accoll'd me, with so many, and so impertinent questions, that I was quite amazed. In the midst of some of them concerning my travels and my journey, I interrupted him and ask'd, "Are you aware, that we are on a longer journey? That we are travelling toward eternity?" He replied instantly, "O, I find you, I find you! I know where you are. Is not your name *Wesley*? 'Tis pity! 'Tis great pity! Why could not your father's religion save you? Why must you have a *new* religion?" I was going to reply; but he cut me short, by crying out in triumph, "I am a christian! I am a christian! I am a church-

a church-man! I am a church-man! I am none of your *Culamites*:" As plain as he cou'd speak; for he was so drunk, he could but just keep his seat. Having then clearly won the day, or as his phrase was, "put them all down," he began kicking his horse on both sides, and rode off as fast as he cou'd.

In the evening I reach'd *Epworth*. *Sund. 2.* At five, I preach'd on *So is every one who is born of the Spirit*. About eight I preach'd from my father's tomb, on *Heb. viii. 11.* Many from the neighbouring towns, ask'd, If it would not be well, as it was sacrament *Sunday*, for them to receive it? I told them; "By all means. But it would be more respectfull first To ask Mr. *Romley*, the curate's leave." One did so, in the name of the rest. To whom he said. "Pray tell Mr. *Wesley*, I shall not give *him* the sacrament. For he is not *fit*."

How wise a God is our God! There could not have been, so *fit* a place under heaven, where This should befall me first, as my father's house, the place of my nativity, and the very place, where, *according to the straitest sect of our religion*, I had so long lived a *pharisee*! It was also *fit* in the highest degree, That he who repell'd me from that very table, where I had myself so often distributed the bread of life, should be one who owed his all in this world, to the tender love which *my father* had shewn to *his*, as well as personally to *himself*.

Mond. 3. I rode to *Birstal*, where *John Nelson* gave a melancholy account, of many that *did* run well. I told him, "I was as willing they should be with the *Germans* as with *us*, if they did but grow in grace." He said, "But that is not the case. They grow worse instead of better. They are changed both in their tempers and lives. But not for the better at all. They now do things without scruple, which they could not do before. They are light and trifling in their behaviour. They are easy and thoughtless; having now no holy fear, no earnest care to work out their own salvation."

Wednesf. 5. I came wet and weary to *Sheffield*, and on *Friday* to *Donnington-Park*: Which I left before eight, the next morning, in order to go to *Wednesbury* in

in *Staffordshire*. I was immediately met by a vehement shower of Rain, driven full in my face by a strong wind. But in an hour, the day was clear and calm. About four in the afternoon I came to *Wednesbury*. At seven I preach'd in the Town-hall. It was fill'd from end to end; and all appear'd to be deeply attentive, while I explain'd, *This is the covenant which I will make after those days, saith the LORD.*—

Sund. 9. The hall was fill'd again at five; And I proclaim'd *The name of the LORD; The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth.* At eight we met in the place where my brother preach'd, made, as it were, for the great congregation. It is a large hollow, scarcely a mile from the town, capable of containing four or five thousand people. They stood in a half circle one above another, and seem'd all to receive with joy, That great truth, *The kingdom of God is not meats and drinks, but righteousness and peace and joy in the Holy Ghost.*

In the afternoon, Mr. *Egginton* preach'd a plain, useful sermon. Almost the whole congregation, then went down to the place, where abundance of people were already waiting for us: So that the hollow cou'd not contain them, but was edged round, with those who came from all parts. My subject was, *By grace ye are saved thro' faith.* O that all who heard might experience this salvation!

Mond. 10. I preach'd at five, at eight, and at three. In the intervals of preaching I spoke to all who desired it. Last night twenty-nine of them were joined together. *Tuesd. 11.* about an hundred. O that none of these may draw back to perdition! Let these believe, unto the saving of the soul!

Wednes. 12. I took my leave of them in the morning, by shewing the difference between the righteousness of the law and that of faith: And in the evening, explained to a large congregation at *Evesham*, *So is every one that is born of the Spirit.*

Thurs. 13. I rode to *Stratford upon Avon*. I had scarce sat down, before I was inform'd, That Mrs. K— a middle aged woman, of *Shattery*, half a mile from *Stratford*, had been for many weeks last past, in a

way which no body cou'd understand: That she had sent for a minister, but almost as soon as he came, began roaring in so strange a manner, (her tongue at the same time hanging out of her mouth, and her face distorted into the most terrible form) that he cried out, "It is the Devil doubtless! It is the Devil!" And immediately went away.

I suppose, this was some unphilosophical minister. Else he would have said, "Stark mad! Send her to *Bedlam*."

I ask'd, "What good do you think I can do?" One answer'd, "We cannot tell. But Mrs. K. (I just relate what was spoken to me, without passing any judgment upon it) earnestly desired you might come, if you was any where near: saying, She had seen you in a dream, and should know you immediately. "But the Devil said (those were her own expressions,) I will tear thy throat out before he comes." But "afterwards (she said) his words were, "If he does come, I will let thee be quiet; and thou shalt be as if nothing ail'd thee, 'till he is gone away."

A very odd kind of madness this! I walk'd over about noon: But when we came to the house, desired all those who came with me, to stay below. One shewing me the way, I went up strait to her room. As soon as I came to the bedside, She fixt her eyes and said, "You are Mr. *Wesley*. I am very well now, I thank God. Nothing ails me: only I am weak." I call'd them up, and we began to sing,

"JESU, thou hast bid us pray,
Pray always and not faint:
With the Word, a Power convey
To utter our Complaint—

After singing a verse or two we kneel'd down to prayer. I had but just begun (my eyes being shut) when I felt as if I had been plunged into cold water. And immediately there was such a roar, that my voice was quite drown'd, tho' I spoke as loud as I usually do, to three or four thousand people. However I pray'd on. She was then rear'd up in the bed, her whole body moving at once, without bending one joint or limb,
just

just as if it were one piece of stone. Immediately after it was writhed into all kind of postures, the same horrid yell continuing still. But we left her not, 'till all the symptoms ceased, and she was, (for the present, at least) rejoicing and praising God.

Between one and two I preach'd at *Stratford*, on, *The Son of man hath power on earth to forgive sins*. Most of the hearers stood like posts. But some mock'd. Others blasphemed. And a few believed.

I preach'd at *Evesham* in the evening, rode to *Painf-wick* the next day, and on *Sat. 15.* to *Bristol*: Where, the following week I spoke to each member of the society, and rejoiced over them, finding they had not been *barren or unfruitful in the knowledge of our LORD JESUS CHRIST*.

Mond. 24. I preach'd at *Bath*. Some of the rich and great were present: To whom, as to the rest I declared with all plainness of speech, 1. That, by nature, they were all children of wrath, 2. That all their natural tempers were corrupt and abominable, and 3. All their words and works, which could never be any better but by faith: And that, 4. A natural man has no more faith than a devil, if so much. One of them, my LORD ———, stay'd very patiently, 'till I came to the middle of the fourth head. Then starting up he said, " 'Tis hot! 'Tis very hot," and got down stairs as fast as he cou'd.

Several of the gentry desired to stay, at the meeting of the society: To whom I explain'd the nature of inward religion, words flowing upon me faster than I cou'd speak. One of them (a noted infidel) hung over the next seat in an attitude not to be described: And when he went, left half a guinea with *Mary Naylor*, for the use of the poor.

On the following days I spoke with each member of the society in *Kingswood*. I can't understand, How any minister can hope, ever to give up his account with joy, unless (as *Ignatius* advises) he "know all his flock by name; not overlooking the men servants and maid servants."

I left *Bristol* on *Friday 28*: Came to *Reading* on *Saturday*, and to *Windsor* on *Sunday morning*. Thence I walk'd

walk'd over to *Egham*, where Mr. ——— preached, one of the most miserable sermons I ever heard: Stuff'd so full of dull, senseless, improbable lies, of those he complimented with the title of *False Prophets*.

I preach'd at One, and endeavour'd to rescue the poor text (*Matt. vii. 16.*) out of so bad hands. About four I left *Egham*, and at eight in the evening met a joyful congregation at the *Foundery*.

Mond. 31. One writing to desire, that I would preach on *Isaiah lviii.* I willingly complied with his request in the evening. A day or two after I receiv'd a letter, from a girl of sixteen or seventeen, whom I had often observ'd, as being in an eminent degree, of a meek and lowly spirit. Some of her words were; "I do not think, there were above six or seven words of the true gospel in your whole sermon. I think nothing ought to concern *you*, but the errand which the LORD gave you. But, how far are you from this? You preach more the law than the gospel!" Ah, my poor *still* sister! Thou art an apt scholar indeed! I did not expect this quite so soon.

Wednes. Feb. 2. My brother and I began visiting the society together, which employed us from six in the morning every day, 'till near six in the evening. *Sund. 6.* I preach'd in the morning, on *While we have opportunity, let us do good unto all men*, and in the afternoon, on *By manifestation of the truth, commending ourselves to every man's conscience in the sight of God*. So rough a charity-sermon was scarce ever heard. But God gave it his blessing: Insomuch that fifty pounds were contributed, toward finishing the house at *Newcastle*.

Frid. 11. I call'd on poor *Joseph Hodges*, who after so long withstanding all the wiles of the enemy, has been at last induced, by his fatal regard for Mr. *Hall*, to renounce my brother and me, in form. But he had perfectly learn'd the exercise of his arms. He was so happy, so poor a sinner, that to produce either scripture or reason against him, was mere beating the air.

Mond. 14. I left *London*, and (riding early and late) the next evening came to *Newark*. Here I met with a few who had tasted the good word: One of whom

receiv'd me gladly, and desired me whenever I came to *Newark*, To make his house my home.

Wednesf. 16. I reach'd *Epworth*. I was to preach at six. But the house not being able to contain half the congregation, I went out and declared, *We love Him, because He first loved us.* In the morning, *Thursf. 17.* I largely explain'd, *The spirit of adoption, whereby we cry, Abba Father.* And it was high time; for I soon found the spirit of delusion was gone abroad here also: And some began to boast, That *CHRIST* had made them free, who were still the *servants of sin.* In the evening I preach'd on that bold assertion of *St. John* (indeed of all who have the true spirit of adoption) *We know that we are of God, and the whole world lieth in wickedness.*

Friday 18. I rode forward for *Newcastle*. We enquired at *Poplington*, a little town three miles beyond *York*, and hearing there was no other town near, thought it best to call there. A bible lying in the window, my fellow-traveller ask'd the woman of the house, If she read that book? She said, "Sir, I can't read, the worse is my luck. But that great girl is a rare scholar. And yet she cares not, if she never look in a book. She minds *nout* but play." I began soon after to speak to our landlord, while the old woman drew closer and closer to me. The girl spun on. But all on a sudden she stopp'd her wheel, burst out into tears, and, with all that were in the house, so devoured our words, that we scarce knew how to go away.

In the evening we came to *Borough-bridge*, and *Sat. 19,* to *Newcastle*.

Sund. 20. I went on in expounding the *Acts of the Apostles*, and *St. Paul's* Epistle to the *Romans*. In the following week I diligently enquired, who they were that did not walk according to the gospel? In consequence of which I was obliged to put away above fifty persons. There remained about eight hundred in the society.

Sat. 26. I visited those that were sick. One of these had kept her room for many months, so that she had never heard the voice or seen the face of any preacher of *this way.* But God had taught her in the school of affliction.

affliction. She gave a plain and distinct account, of the manner wherein she had received a sense of her acceptance with God, more than a year before: and of a fuller manifestation of his love, of which she never after doubted for a moment.

Mond. 28. I preached again at *Horfeley*, and spoke severally with those of the society. The world now begins to take the alarm, and to cast out their name as evil. After a *very good* woman (so call'd) had used abundance of arguments, to hinder her neighbour from going near these people, she told her at length, "Why none but the wickedest people upon earth go there:" "Nay then, replied she, I will go immediately. For I am sure, none upon earth is wickeder than *me*." Such be the event of all worldly wisdom!

Tuesday, March 1. I preach'd at two in *Pelton*, five miles south of *Newcastle*. A multitude of people were gathered together, from all the neighbouring towns, and (which I rejoiced at much more) from all the neighbouring pits. In riding home, I observed a little village call'd *Chowden*, which they told me consisted of colliers only. I resolv'd to preach there as soon as possible; for these *are* sinners, and *need* repentance.

Sund. 6. I read over in the society, the rules which all our members are to observe, and desired every one seriously to consider, whether he was willing to conform thereto or no? That this would shake many of them I knew well: and therefore on *Mond. 7*, I began visiting the classes again, lest that *which is lame should be turned out of the way*.

Tuesd. 8. In the afternoon I preach'd on a smooth part of the Fell (or Common) near *Chowden*. I found we were got into the very *Kingswood* of the north. Twenty or thirty wild children ran round us, as soon as we came, staring as in amaze. They could not properly be said to be either cloath'd or naked. One of the largest, (a girl, about fifteen) had a piece of a ragged, dirty blanket, some way hung about her, and a kind of cap on her head, of the same cloth and colour. My heart was exceedingly enlarged towards them. And they look'd as if they would have swallowed me up: especially

cially while I was applying those words, *Be it known unto you, men and brethren, that through this man is preach'd unto you the forgiveness of sins.*

Sat. 12. I concluded my second course of visiting, in which I enquir'd particularly into two things, 1. The case of those who had almost every night the last week cried out aloud, during the preaching, 2. The number of those who were separated from us, and the reason and occasion of it.

As to the former I found,

1. That all of them (I think, not one excepted) were persons in perfect health, and had not been subject to fits of any kind, 'till they were thus affected:

2. That this had come upon every one of them in a moment, without any previous notice, while they were either hearing the word of God, or thinking on what they had heard.

3. That in that moment they dropt down, lost all their strength, and were seized with violent pain.

This they express'd in different manners. Some said, They felt, just as if a sword was running through them: others, that they thought, a great weight lay upon them, as if it would squeeze them into the earth. Some said, They were quite choak'd, so that they could not breathe: others, That their hearts swelled ready to burst: and others, that it was as if their heart, as if all their inside, as if their whole body was tearing all to pieces.

These symptoms I can no more impute to any natural cause, than to the Spirit of God. I can make no doubt, but it was *Satan tearing* them, as they were *coming to CHRIST*. And hence proceeded those grievous cries, whereby he might design both to discredit the work of God, and to affright fearful people from hearing that word, whereby their souls might be saved.

I found 4. That their minds had been as variously affected as their bodies. Of this some could give scarce any account at all, which also I impute to that wise spirit, purposely stunning and confounding as many as he could, that they might not be able to bewray his devices. Others gave a very clear and particular account, from the beginning to the end. The word of God
pierced

pierced their souls, and convinced them of inward, as well as outward sin. They saw and felt the wrath of God abiding on them, and were afraid of his judgments. And here the accuser came with great power, telling them, "There was no hope, they were lost forever." The pains of body then seized them in a moment, and extorted those loud and bitter cries.

As to the latter, I observed, the number of those who had left the society, since *Dec. 30*, was seventy-six:

Fourteen of these (chiefly dissenters) said, "They left it, because otherwise their ministers wou'd not give them the sacrament:

Nine more, "because their husbands or wives were not willing they should stay in it:

Twelve, "because their parents were not willing:

Five, "because their master and mistress would not let them come:

Seven, "because their acquaintance persuaded them to leave it:

Five, "because people said such bad things of the society:

Nine, "because they would not be laugh'd at:

Three, "because they would not lose the poor's allowance:

Three more, "because they could not spare time to come:

Two, "because it was too far off:

One, "because she was afraid of falling into fits:

One, "because people were so rude in the street:

Two, "because *Thomas Naisbit* was in the society:

One, "because he would not turn his back on his baptism:

One, "because we were *mere* church of *England* men: And

One, "because it was time enough to serve God yet."

The number of those who were expell'd the society was sixty-four:

Two, for cursing and swearing,

Two, for habitual sabbath-breaking,

Seventeen, for drunkenness,

Two, for retailing spirituous liquors,

Three, for quarrelling and brawling,

One

One, for beating his wife,
 Three, for habitual, wilful lying,
 Four, for railing and evil-speaking,
 One, for idleness and laziness: And
 Nine and twenty, for lightness and carelessness.

Sund. 13. I went in the morning in order to speak severally with the members of the society at *Tanfield*. From the terrible instances I met with here (and indeed in all parts of *England*) I am more and more convinced, That the Devil himself desires nothing more than this, That the people of any place, should be half-awaken'd, and then left to themselves, to fall asleep again. Therefore I determine, by the grace of God, not to strike one stroke in any place where I cannot follow the blow.

Mond. 14. I preach'd again near *Chowden*: and this I continued to do weekly, as well as at all the other places round *Newcastle*, (except *Swallowell*) where I had preach'd once.

Thursd. 17. As I was preaching at *Pelton*, one of the old colliers, not much accusom'd to things of this kind, in the middle of the sermon, began shouting a-main, for mere satisfaction and joy of heart. But their usual token of approbation (which somewhat surprized me at first) was clapping me on the back.

Frid. 18. As I was meeting the leaders, a company of young men, having prepared themselves by strong drink, broke open the door, and came rushing in with the utmost fury. I began praying for them immediately. Not one opened his mouth, or lifted up a finger against us. And after half an hour, we all went away together, in great quietness and love.

Tuesd. 22. I went to *Southbiddick*, a village of colliers, seven miles south-east of *Newcastle*. The spot where I stood, was just at the bottom of a semi-circular hill, on the rising sides of which many hundreds stood; but far more on the plain beneath. I cried to them, in the words of the prophet, *O ye dry bones hear the word of the LORD*. Deep attention sat on every face. So that here also I believed it would be well, to preach weekly-

Wed.

Wed. 23. I met a gentleman in the streets, cursing and swearing in so dreadful a manner, that I could not but stop him. He soon grew calmer, told me, “He *must* treat me with a glass of wine; and that he would come and *hear* me: only he was afraid, I should say something against *fighting of cocks*.”

Frid. 25. At the pressing instance of a cursing, swearing, drunken Papist, who would needs bring me into a state of salvation, I spent some hours in reading an artful book, intitled, *The Grounds of the old Religion*. In the first thirty pages the author heaps up scriptures, concerning the privileges of the church. But all this is beating the air, ’till he proves the *Romanists* to be the church, *i. e.* That a part is the whole. In the second chapter he brings many arguments to shew, “That the scripture is not the sole rule of faith; at least, not if interpreted by private judgment, because private judgment has no place in matters of religion!”—Why at this moment you are appealing to *my* private judgment: and you cannot possibly avoid it. The foundation of *your*, as well as *my* religion, must necessarily rest here. First you (as well as I) must judge for yourself, whether you are implicitly to follow the church or no? And also which is the true church? Else it is not possible to move one step forward.

This evening I preach’d in the shell of the new-house, on the rich man and *Lazarus*. A great multitude were gathered together there, most of whom stay’d with us and *watch’d* unto the LORD.

Sat. 26. I preach’d at *Burtley*, a village four miles south of *Newcastle*, surrounded by colliers on every side. The greater part of the congregation, earnestly attended to those solemn words, *The Spirit of the LORD is upon me; because He hath anointed me to preach the gospel to the poor.*

Monday 28. I was astonish’d to find it was real fact (what I would not believe before) That three of the dissenting ministers, (Mr. *A—rs*, Mr. *A—ns*, and Mr. *B—*) had agreed together, “To exclude all those from the holy communion, who would not refrain from hearing *us*.” Mr. *A—ns* publicly affirmed, “We were all Papists, and our doctrine was mere popery.” And

Mr.

Mr. B—, in the conclusion of a course of sermons, which he preach'd professedly against us, went a step farther still: for after he had confest many texts in the bible are *for them*:" he added, " But you ought not to mind these texts: for the Papists have put them in!"

Wednesf. 30. While I was reasoning (from the xxivth. chapter of the *Acts*) on *righteousness, temperance and judgment to come*, God constrain'd many of the stout-hearted finners to tremble. O that they may not put Him off to a *more convenient season*!

April 1. Being *Good-friday*, I had a great desire to visit a little village call'd *Placey*, about ten measured miles north of *Newcastle*. It is inhabited by colliers only, and such as had been always in the first rank for savage ignorance and wickedness of every kind. Their grand assembly used to be on the *LORD's day*, on which men, women and children met together, to dance, fight, curse and swear, and play at chuck, ball, span-farthing, or whatever came next to hand. I felt great compassion for these poor creatures, from the time I heard of them first; and the more, because all men seem'd to despair of them. Between seven and eight I set out with *John Heally*, my guide. The north wind, being unusually high, drove the fleet full in our face, which froze as it fell, and cas'd us over presently. When we came to *Placey*, we could very hardly stand. As soon as we were a little recover'd, I went into the square, and declared Him who *was bruised for our sins, and wounded for our iniquities*. The poor finners were quickly gather'd together, and gave earnest heed to the things which were spoken. And so they did in the afternoon again, in spite of the wind and snow, when I besought them to receive him for their king; to *repent and believe the gospel*.

On *Easter Monday* and *Tuesday* I preach'd there again, the congregation continually increasing. And as most of these had never in their lives pretended to any religion of any kind, they were the more ready to cry to GOD as *mere sinners*, for the free *Redemption which is in JESUS*.

Thursf. 7. Having settled all things according to my desire, I chearfully took leave of my friends at *Newcastle*,

castle, and rode that day to *Sandbutton*. At our inn I found a good-natur'd man, sitting and drinking in the chimney-corner; with whom I began a discourse, suspecting nothing less, than that he was the minister of the parish. Before we parted I spoke exceeding plain. And he receiv'd it in love; begging he might see me when I came that way again. But before I came, he was gone into eternity.

Frid. 8. I preach'd at *Knareborough* and at *Leeds*, on *By grace ye are saved through faith*. The three following days I divided between *Leeds* and *Birfal*, and on *Tuesday* rode to *Sheffield*.

I found the society both here and at *Barley-hall*, earnestly pressing on toward the mark: Although there had not been wanting here also those who by fair speeches deceive the hearts of the simple.

Frid. 15. I rode in two days to *Wednesbury*. I found things surprizingly alter'd here. The inexcusable folly of Mr. *W—s*, had so provoked Mr. *E—* that his former love was turn'd into bitter hatred. But he had not yet had time to work up the poor people, into the rage and madness which afterwards appear'd: So that they were extremely quiet both this and the following days, while I improv'd the present opportunity, and exhorted them, morning and evening, to believe on the LORD JESUS, and to work out their salvation with fear and trembling.

Yet on *Sund. 17.* The scene began to open. I think I never heard so wicked a sermon, and deliver'd with such bitterness of voice and manner, as that which Mr. *E—* preach'd in the afternoon. I knew what effect this must have in a little time, and therefore judg'd it expedient, to prepare the poor people for what was to follow, that when it came, they might not be offended. Accordingly on *Tuesd. 19.* I strongly enforced those words of our LORD, *If any man come after me, and hate not his father and mother—yea, and his own life, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple.*

While I was speaking, a gentleman rode up very drunk, and after many unseemly and bitter words, labour'd much to ride over some of the people. I was surpriz'd

to hear, he was a neighbouring clergyman. And this too is a man zealous for the Church! Ah poor Church! If it stood in need of such defenders!

Thurs. 21. I spent an hour with some of my old friends, whom I had not seen for many years. I rejoiced to find them still loving and open of heart, just as they were before I went to *Georgia*. In the afternoon I call'd at *Barkswell*, near *Coventry*; where I had formerly spent many pleasant hours. And here likewise I found friendship and openness still. But the master of the house was under heavy affliction: And such affliction as I believe will never be removed, 'till he is fill'd with peace and joy in the *Holy Ghost*.

Frid. 22. I rode to *Painſwick*: and on *Sat 23.* thro' heavy rain to *Bristol*.

I had now a week of rest and peace, which was refreshing both to my soul and body. *Sund. May 1.* I had an opportunity of receiving the *LORD's-supper*, at *St. James's*, our parish church. We had another comfortable hour in the afternoon, while I was explaining, *This is the covenant which I will make, saith the LORD, I will put my laws in their minds and write them in their hearts, and I will be unto them a GOD and they shall be unto me a people.*—

Tuesd. May 3. I set out for *Wales*, in company with one who was my pupil at *Oxford*. We cou'd get that night no farther than the *Bull*, five *Welch* miles beyond *Aberga'ny*. The next morning we came to *Builth*, just as the church-prayers began. *Mr. Phillips*, the rector of *Maesmennys*, (at whose invitation I came) soon took knowledge of me, and we began a friendship which I trust shall never end. I preach'd on a tomb at the east end of the church at four, and again at seven. *Mr. Gwynne* and *Mr. Prothero* (Justices of peace) stood on either hand of me: And all the people before catching every word, with the most serious and eager attention.

Thursd. 5. I rode over such rugged mountains, as I never saw before to *Cardiff*. But it was late before we came in, so that I could not preach that night. *Friday 6.* I preach'd at eleven in the new Room, which the society had just built in the heart of the town. And our souls were sweetly comforted together. About

two I preached at *Lantriffent*: and at *Fonmon* in the evening, to a loving and serious congregation.

Satur. 7. I was desired to preach at *Cowbridge*. We came into the town about eleven. And many people seemed very desirous to hear for themselves, concerning the way which is every where spoken against. But it could not be. The sons of *Belial* gathered themselves together, headed by one or two wretches, call'd gentlemen: and continued shouting, cursing, blaspheming, and throwing showers of stones, almost without intermission. So that after some time spent in prayer for them, I judg'd it best to dismiss the congregation.

Sund. 8. I preach'd in the castle-yard at *Cardiff*, at five in the morning and seven in the evening: in the afternoon at *Wenwo*, where the church was quite fill'd, with those who came from many miles round. And God answer'd many of them in the joy of their hearts: it was a solemn and refreshing season.

Mond. 9. I return'd to *Bristol*. Most of the week I spent, in visiting the society in *Kingswood*: whom I now found quite clear of those vain janglings which had for a time well nigh torn them in pieces.

Tuesd. 17. My brother set out for *Cornwall*: where (according to the accounts we had frequently received) abundance of those, who before neither feared God, nor regarded man, began to enquire what they must do to be saved? But the same imprudence, which had laid the foundation for all the disturbances in *Staffordshire*, had broke out here also, and turned many of our friends, into bitter and implacable enemies. Violent persecution was a natural consequence of this: but the power of God triumph'd over all.

May 22, being Whitsunday, I preach'd both at *Kingswood* and *Bristol*, on those solemn words, *JESUS stood and cried, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

Tuesd. 24. I rode to *Cirencester*, and preach'd on a green place, at a little distance from the town, on, *The kingdom of God is not meats and drinks, but righteousness and peace and joy in the Holy Ghost.* *Wednesd. 25.*

I preach'd

I preach'd to a little company at *Oxford*: *Thursd.* 26. I had a larger congregation at *Wycombe*: from whence I hasten'd to *London*, and concluded the day, by inforcing those awful words at the *Foundery*, *The LORD hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold thy salvation cometh! Behold his reward is with Him, and his work before Him.*

Sund. 29, being *Trinity-sunday*, I began officiating at the chappel in *West-street*, near the *Seven-dials*, of which (by a strange chain of providences) we have a lease for several years. I preach'd on the gospel for the day, part of the third chapter of *St. John*: and afterwards administer'd the *LORD's-supper*, to some hundreds of communicants. I was a little afraid at first, that my strength would not suffice, for the business of the day, when a service of five hours (for it lasted from ten to three) was added to my usual employment. But *God* look'd to that. So I must think, and they that will call it enthusiasm, may. I preach'd at the *Great-gardens* at five to an immense congregation, on *Ye must be born again*. Then the leaders met, (who filled all the time that I was not speaking in publick:) and after them the bands. At ten at night, I was less weary then at six in the morning.

The following week I spent in visiting the society. On *Sunday*, *June* 5, the service at the chappel lasted 'till near four in the afternoon: so that I found it needful, for the time to come, to divide the communicants into three parts, that we might not have above six hundred at once.

Wednesf. 8. I ended my course of visiting; throughout which I found great cause to bless *God*: so very few having *drawn back to perdition*, out of nineteen hundred and fifty souls.

Saturd. 18. I received a full account of the terrible riots which had been in *Staffordshire*. I was not surprized at all: neither should I have wonder'd, if after the advices they had so often heard from the pulpit, as well as from the episcopal chair, the zealous high-churchmen had rose, and cut all that were call'd *Methodists* in pieces.

Mond. 20. Resolving to assist them as far as I cou'd, I set out early in the morning, and after preaching at *Wycombe* about noon, in the evening came to *Oxford*. *Tuesd. 21.* We rode to *Birmingham*; and in the morning, *Wed. 22,* to *Francis Ward's*, at *Wednesbury*.

Altho' I knew all that had been done here, was as contrary to law, as it was to justice and mercy, yet I knew not how to advise the poor sufferers, or to procure them any redress. I was then little acquainted with the *English* course of law, having long had scruples concerning it. But, as many of these were now removed, I thought it best to enquire whether there could be any help from the laws of the land? I therefore rode over to counsellor *Littleton* at *Tamworth*: who assured us, " We might have an easy remedy, if we resolutely prosecuted, in the manner the law directed, those rebels against God and the king."

Thursd. 23. I left *Wednesbury*, and in the evening preached at *Melbourn* in *Derbyshire*. I preach'd at *Nottingham* (where I met my brother coming from the north) on *Friday*, and on *Saturday* and *Sunday* at *Epworth*.

Mond. 27. I preach'd at *Awkborough*, on the *Trent*-side to a stupidly-attentive congregation. We then cross'd over, and rode to *Sykehouse*: on *Tuesday* to *Smeaton*, and on *Wednesday* to *Newcastle*.

Thursd. 30. I immediately enquired into the state of those whom I left here, striving for the mastery. And some of them I found were grown faint in their minds; others had turn'd back as a dog to the vomit. But about six hundred still continued, striving together for the hope of the gospel.

Monday, July 4, and the following days I had time to finish the *Instructions for Children*. *Sund. 10.* I preach'd at eight on *Chowdon-Fell*, on *Why will ye die, O house of Israel?* Ever since I came to *Newcastle* the first time, my spirit had been moved within me, at the crowds of poor wretches, who were every *Sunday* in the afternoon, sauntering to and fro on the *Sand-hill*. I resolv'd, if possible, to find them a better employ, and as soon as the service at *All-Saints* was over, walk'd strait from the church to the *Sand-hill*, and gave out

out a verse of a psalm. In a few minutes I had company enough, thousands upon thousands crowding together. But the prince of this world fought with all his might, lest his kingdom should be overthrown. Indeed the very mob of *Newcastle*, in the height of their rudeness, have commonly some humanity left. I scarce observed, that they threw any thing at all: neither did I receive the least personal hurt. But they continued thrusting one another to and fro, and making such a noise, that my voice could not be heard: so that after spending near an hour in singing and prayer, I thought it best to adjourn to our own house.

Mond. 11. I had almost such another congregation, in the *High-street* at *Sunderland*. But the tumult subsided in a short time; so that I explain'd, without any interruption, the one true religion, *Righteousness and peace and joy in the Holy Ghost*.

Thursd. 14. I preach'd at the *Lower-spen*, seven or eight (northern) miles from *Newcastle*. *John Brown* had been obliged to remove hither from *Tanfield-Leigh*, (I believe by the peculiar providence of God.) By his rough and strong, tho' artless words, many of his neighbours had been much convinced; and began to search the scriptures as they never had done before: so that they did not seem at all surprized, when I declared, *He that believeth, hath everlasting life*.

Sund. 17. I preach'd (as I had done the *Wednesday* before) to my favourite congregation at *Placey*, on *Him hath God exalted with his own right-hand to be a Prince and a Saviour*. I then join'd a little company of them together, who desire *Repentance and remission of sins*.

Mond. 18. I set out from *Newcastle*, with *John Downes* of *Horsley*. We were four hours riding to *Ferryhill*, about twenty measured miles. After resting there an hour, we rode softly on: and at two o'clock came to *Darlington*. I thought my horse was not well. He thought the same of his: Tho' they were both young, and very well the day before. We order'd the hostler to fetch a farrier, which he did without delay. But before the men cou'd determine, What was the matter, both the horses laid down and died.

I hired a horse to *Sandbutton* and rode on, desiring *John Downes* to follow me. Thence I rode to *Borough-bridge*, on *Tuesday* morning, and then walk'd on to *Leeds*.

Wednes. 20. I preach'd at *Birstal* and *High-town*. After I had visited all the societies in these parts, and preach'd at as many of the little towns as I could, on *Mond. 25.* I rode to *Barley-hall*. Many from *Sheffield* were there. We rejoiced greatly together, in *Him who justifieth the ungodly*. On *Tues. night* and *Wed. morning* I preach'd at *Nottingham*: On *Wednes. evening*, at *Markfield*. *Frid. 28.* We rode to *Newport-Pagnel*, and *Sat. 29.* to *London*.

Sat. August 6. A convenient chappel was offer'd me in *Snowsfield* on the other side the water. It was built on purpose, it seems by a poor *Arian* misbeliever, for the defence and propagation of her bad faith. But the wisdom of God brought that device to nought, and order'd by his over-ruling providence, That it should be employ'd, not for *crucifying the Son of God afresh*, but for calling all, to believe on his name.

Mond. 8. Upon mention made of my design to preach here, a zealous woman warmly replied, "What! At *Snowsfields*! Will Mr. *W.* preach at *Snowsfields*? Surely he will not do it! Why, there is not such another place in all the town. The people there are not men but devils." However I resolv'd to try, If God was not stronger than them. So this evening I preach'd there on that scripture, *Jesus said, they that be whole need not a physician: but they that are sick. I came, not to call the righteous, but sinners to repentance.*

Sund. 14. Mr. *G.* assisted me at the chappel, one who had then a deep sense of the goodness of God, in lifting him up from the gates of death, and delivering him out of all his troubles.

Mond. 22. After a few of us had join'd in prayer, about four I set out, and rode softly to *Snow-hill*, where the saddle slipping quite upon my mare's neck, I fell over her head, and she ran back into *Smithfield*. Some boys caught her, and brought her to me again, cursing and swearing all the way. I spoke plainly to them, and they promised to amend. I was setting forward,

ward, when a man cried, “ Sir, you have lost your saddle-cloth.” Two or three more wou’d needs help me to put it on; but these two swore at almost every word. I turn’d to one and another and spoke in love. They all took it well and thank’d me much. I gave them two or three little books which they promised to read over carefully.

Before I reach’d *Kensington*, I found my mare had lost a shoe. This gave me an opportunity, of talking closely, for near half an hour, both to the smith and his servant. I mention these little circumstances to shew, How easy it is To redeem every fragment of time (if I may so speak) when we feel any love to those souls for which CHRIST died.

Tuesd. 23. I came to *Kingswood* in the afternoon, and in the evening preach’d at *Bristol*. *Wednesd. 24.* I made it my business to inquire, concerning the truth of a strange relation which had been given me. And I found there was no possibility of doubting it, The plain fact was this.

“ The Rev^d. Mr. ——— (I use the words of a gentleman of *Bristol*, whose manuscript lies by me) preach’d at two or three churches on these words, *Having the form of godliness, but denying the power thereof.* After shewing the different sorts of dissenters from the church of *England*, who (as he said) had only the form of godliness, he inveigh’d very much against The *novel sect*, The *upstart Methodists*, (as he term’d them) Which indeed he was accusom’d to do, more or less, in almost all his sermons. “ These are the men, said he, whom *St. Paul* foretold, who have the form, the outside show of holiness, but not the power; for they are ravening wolves, full of hypocrisy within.” He then alledged many grievous things against them; but without all colour of truth: And warn’d his flock to *turn away from* them, and not to bid them *God speed*, lest they should be partakers of their evils deeds.

“ Shortly after he was to preach at *St. Nicholas* church. He had named the above mention’d text twice, when he was suddenly seiz’d with a ratling in his throat, attended with an hideous groaning. He fell backward against the door of the pulpit; burst it open,
and

and wou'd have fallen down the stairs, but that some people caught him, and carried him away, as it seem'd, dead, into the vestry. In two or three days he recover'd his senses, and the *Sunday* following, died!"

In the evening, the word of God was indeed quick and powerful. Afterwards I desired the men as well as women to meet. But I cou'd not speak to them. The spirit of prayer was so pour'd upon us all, that we cou'd only speak to God.

Having found for some time a strong desire to unite with Mr. *Whitefield* as far as possible to cut off needless dispute, I wrote down my sentiments, as plain as I could, in the following terms:

"There are three points in debate, 1. Unconditional election, 2. Irresistible grace, 3. Final perseverance.

With regard to the first, unconditional election, I believe,

That God before the foundation of the world, did *unconditionally elect* certain persons to do certain works, as *Paul* to preach the gospel:

That he has *unconditionally elected* some nations to receive peculiar privileges, the *Jewish* nation in particular:

That he has *unconditionally elected* some nations to hear the gospel, as *England* and *Scotland* now, and many others in past ages:

That he has *unconditionally elected* some persons, to many peculiar advantages, both with regard to temporal and spiritual things:

And I do not deny (tho' I cannot prove, it is so,)

That he has *unconditionally elected* some persons, thence eminently stiled, The elect, to eternal glory.

But I cannot believe,

That all those who are *not* thus *elected* to glory; *must* perish everlastingly: Or

That there is one soul on earth, who has not nor ever had, a *possibility* of escaping eternal damnation.

With regard to the second, irresistible grace, I believe

That the grace which brings faith, and thereby salvation into the soul, is irresistible *at that moment*.

That

That most believers may remember some time when God did *irresistibly* convince them of sin:

That most believers do at some other times find God *irresistibly* acting upon their souls:

Yet I believe, That the grace of God both before and after those moments, may be and hath been resisted: And

That, In general it does not act *irresistibly*, but we may comply therewith or *may not*.

And I do not deny,

That in those eminently stiled *The Elect* (if such there be) the grace of God is so far *irresistible*, that they cannot but believe and be finally saved.

But I cannot believe

That, All those *must* be damn'd, in whom it does not *thus irresistibly* work: Or

That there is one soul on earth, who has not, and never had any other grace, than such as does in fact increase his damnation, and was design'd of God so to do.

With regard to the third, final perseverance, I believe

That there is a state attainable in this life, from which a man cannot finally fall:

That he has attain'd this, who is, according to St. Paul's account, *a new creature*; that is, who can say, *Old things are past away; All things in me are become new*.

And I do not deny

That all those eminently stiled *The Elect*, will infallibly persevere to the end.

Thursd. 25. My subject in the evening was, *As ye have receiv'd the LORD JESUS CHRIST, so walk ye in Him*. O what a season was this! I scarce remember such an hour, since the first stone of the house was laid.

Frid. 26. I set out for Cornwall. In the evening I preach'd at the cross in Taunton, on, *The Kingdom of God is not meats and drinks, but righteousness and peace and joy in the Holy Ghost*. A poor man had posted himself behind, in order to make some disturbance. But the time was not come. The zealous wretches who deny
the

the LORD that bought them, had not yet stirred up the people. Many cried out, "Throw down that rascal there: knock him down: beat out his brains." So that I was obliged to intreat for him more than once, or he wou'd have been but roughly handled.

Saturd. 27. I reach'd *Exeter* in the afternoon; but as no one knew of my coming, I did not preach that night, only to one poor sinner at the inn: who after listning to our conversation for a while, look'd earnestly at us and ask'd, whether it was possible for one who had in some measure known *the powers of the world to come*, and was *fallen away*, (which she said was her case) to be *renewed again to repentance*. We besought God in her behalf, and left her sorrowing; yet not without hope.

Sund. 28. I preach'd at seven to a handful of people. The sermon we heard at church, was quite innocent of meaning: what that in the afternoon was, I know not; for I could not hear a single sentence.

From church I went to the castle: where were gathered together (as some imagined) half the grown persons in the city. It was an awful sight. So vast a congregation in that solemn amphitheatre! And all silent and still, while I explain'd at large and inforced that glorious truth, *Happy are they whose iniquities are forgiven and whose sins are cover'd*.

I went thence to poor Mr. *V*— the clergyman, lying under sentence of death. He had for some time acted the lunatick: but I soon put him out of his play; and he appeared to have wit enough in his anger. I designed to close in with him immediately: but two cruelly-impertinent gentlemen, would needs come into the room, so that I could say no more, but was obliged to leave him in their hands.

The lad, who was to die the next day, was quite of another spirit. He appeared deeply affected while we were speaking, and yet more during our prayer. And no sooner were we gone, than he broke out into a bitter cry. Who knows but he might be heard by Him that made him?

Mond. 29. We rode forward. About sunset we were in the middle of the first, great, pathless moor beyond

beyond *Launceston*. About eight we were got quite out of our way. But we had not gone far before we heard *Bodmin*-bell. Directed by this, we turned to the left, and came to the town before nine.

Tuesd. 30. In the evening we reached *St. Ives*. At seven I invited all guilty, helpless sinners, who were conscious, they *had nothing to pay*, to accept of free forgiveness. The room was crowded both within and without. But all were quiet and attentive.

Wednesd. 31. I spoke severally with those of the society, who were about one hundred and twenty. Near an hundred of these had found peace with God. Such is the blessing, of being persecuted for righteousness sake! As we were going to church at eleven, a large company at the market-place, welcomed us with a loud huzza: wit as harmless as the ditty sung under my window (composed, one assured me, by a gentlewoman of *their own town*)

“ *Charley Wesley* is come to town,
To try if he can pull the churches down.”

In the evening I explain'd “ the promise of the Father.” After preaching, many began to be turbulent. But *John Nelson* went into the midst of them, and spoke a little to the loudest, who answered not again, but went quietly away.

Thursday, Sept. 1. We had a day of peace. *Frid.* 2. I preach'd at *Morva*, about eight miles west of *St. Ives*, on the north sea. My text was, *The land of Zabalun and the land of Nephthali, by the way of the sea—The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up.*

I observ'd an earnest, stupid attention in the hearers, many of whom appeared to have good desires, but I did not find one who was *convinced of sin*, much less who knew the pardoning love of God.

Satur. 3. I rode to the *Three-corner'd dune* (so called) nine or ten miles east of *St. Ives*, where we found two or three hundred tanners, who had been some time waiting for us. They all appeared quite pleased and unconcerned: and many of them ran after us to
Gwynap,

Gwynaf, (two miles east) where their number was quickly increased, to four or five hundred. I had much comfort here, in applying those words, *He hath anointed me to preach the gospel to the poor*. One who lived near, invited us to lodge at his house; and conducted us back to the green in the morning. We came thither just as the day dawned, and I strongly applied those gracious words, *I will heal their backsliding, I will love them freely*, to five or six hundred serious people. At *Trezuthan-downs*, five miles nearer *St. Ives*, we found seven or eight hundred waiting: to whom I cried aloud, *Cast away all your transgressions; for why will ye die, O house of Israel?* After dinner I preach'd again to about a thousand people, on, *Him whom God hath exalted to be a Prince and a Saviour*. It was here first I observed a little impression made, on two or three of the hearers: the rest (as usual) shewing huge approbation, and absolute unconcern.

At seven I met the society at *St. Ives*: where two women, who came from *Penzance*, fell down as dead, and soon after cried out, in the bitterness of their souls. But we continued crying to God in their behalf, 'till He put a new song in their mouth. At the same time, a young man of the same place, who had once known the peace of God, but had sinn'd it away, had a fresh and clear manifestation of the love of God.

Tuesd. 6. I preach'd at *Morva*, on *Righteousness and peace and joy in the Holy Ghost*. But still I could not find the way into the hearts of the hearers: Although they were earnest to hear, what they understood not.

Wednesd. 7. I preach'd to two or three hundred people at *Zunnor*, (four miles west of *St. Ives*) and found much goodwill in them, but no life. It was much the same on *Thursd. 8*, while I preach'd at *Cannogy-downs*, five miles south of *St. Ives*, on *The resurrection of the dry bones*. There is not yet so much as a shaking among them: much less is there any breath in them.

Frid. 9. I rode in quest of *St. Hilary-downs*, ten or twelve miles south-east of *St. Ives*. And the Downs I found, but no congregation, neither man, woman nor child. But by that I had put on my gown and cassock,

sock, about an hundred gathered themselves together, whom I earnestly call'd *To repent and believe the gospel*. And if but one heard, it was worth all the labour.

Saturd. 10. There were prayers at *St. Just* in the afternoon, which did not end 'till four. I then preach'd at the *Cross*, to, I believe, a thousand people, who all behaved in a quiet and serious manner.

At six I preach'd in *Sennan*, near *the Land's-end*, and appointed the little congregation (consisting chiefly of old, grey-headed men) to meet me again at five in the morning. But on *Sund. 11*, great part of them were got together between threc and four o'clock. So between four and five we began praising God; and I largely explained and applied *I will heal their backslidings; I will love them freely*.

We went afterwards down, as far as we could go safely, toward the point of the rocks at the *Land's-end*. It was an awful sight! But how will these melt away, when God ariseth to judgment!—The sea between does indeed *boil like a pot*. *One would think the deep to be hoary*. But *tho' they swell, yet can they not prevail: He hath set their bounds which they cannot pass*.

Between eight and nine I preach'd at *St. Just*, on the green plain near the town, to the largest congregation (I was informed) that ever had been seen in these parts. I cried out, with all the authority of love, *Why will ye die, O house of Israel?* The people trembled and were still. I had not known such an hour before, in *Cornwall*.

Soon after one, we had such another congregation, on the north-side of *Morva*-church. The Spirit of the great King was in the midst. And I was fill'd both with matter and words, even more abundantly than at *St. Just*. *My strength will I ascribe unto Thee*.

At *Zunmor* I preach'd about five, and then hasten'd to *St. Ives*, where we concluded the day in praising God with joyful lips.

Mond. 12. I preach'd at one on *Trezuthan-downs*, and in the evening at *St. Ives*. The dread of God fell upon us while I was speaking, so that I could hardly utter a word: but most of all in prayer, where-

in I was so carried out, as scarce ever before in my life

I had *had* for some time a great desire to go and publish the love of God our Saviour, if it were but for one day, in the isles of *Seilly*. And I had occasionally mention'd it to several. This evening three of our brethren came and offered to carry me thither, if I could procure the mayor's boat, which (they said) "was the best sailer of any in the town." I sent, and he lent it me immediately. So the next morning, *Tuesd. 13, John Nelson, Mr. Shepherd* and I, with three men and a pilot sail'd from *St. Ives*. It seem'd strange to me, to attempt going in a fisher-boat, fifteen leagues upon the main ocean: especially when the waves began to swell, and hang over our heads. But I call'd to my companions, and we all join'd together, in singing lustily and with a good courage,

When passing thro' the watry deep,
I ask in faith his promised aid,
The waves an awful distance keep,
And shrink from my devoted head.
Fearless their violence I dare:
They cannot harm; for God is here.

About half an hour after one, we landed on *St. Mary's*, the chief of the inhabited islands.

We immediately waited upon the governor, with the usual present, viz. A news-paper. I desired him likewise to accept of an *Earnest Appeal*. The minister not being willing I should preach in the church, I preach'd at six in the streets, to almost all the town, and many soldiers, sailors and workmen, on, *Why will ye die, O house of Israel?* It was a blessed time, so that I scarce knew how to conclude. After sermon I gave them some little books and hymns, which they were so eager to receive, that they were ready to tear both them and me to pieces.

For what *political reason* such a number of workmen were gathered together, and employed at so large an expence, to fortify a few barren rocks, which whosoever would take, deserves to have them for his pains, I could not possibly devise: but a *providential reason*
was

was easy to be discover'd. God might call them together to hear the gospel, which perhaps otherwise they might never have thought of.

At five in the morning I preach'd again on, *I will heal their backsliding, I will love them freely.* And between nine and ten, having talk'd with many in private, and distributed both to them and others, between two and three hundred hymns and little books, we left this barren, dreary place, and set sail for *St. Ives*, tho' the wind was strong, and blew directly in our teeth. Our pilot said we should have good luck, if we reach'd the land: but he knew not Him whom the wind and seas obey. Soon after three we were even with the *Land's-end*, and about nine we reach'd *St. Ives*.

Frid. 16. I preach'd to four or five hundred on *St. Hilary-Downs*. And many seem'd amazed. But I could find none as yet, who had any deep or lasting conviction.

In the evening, as I was preaching at *St. Ives*, *Satan* began to fight for his kingdom. The mob of the town, burst into the room, and created much disturbance: roaring and striking those that stood in their way, as tho' *Legion* himself possess'd them. I wou'd fain have persuaded our people to stand still; but the zeal of some, and the fear of others had no ears: So that finding the uproar increase, I went into the midst, and brought the head of the mob up with me to the desk. I receiv'd but one blow on the side of the head: After which we reason'd the case; 'till he grew milder and milder, and at length undertook to quiet his companions.

Sat. 17. I preach'd at *St. Just*, and at *the land's-end*, where in the morning, *Sund. 18.* I largely declared (what many shall witness in due time,) *By grace ye are saved through faith.*

The congregation at *St. Just* was greatly increased, while I proclaimed to every convicted sinner, *Believe in the LORD JESUS CHRIST, and thou shalt be saved.*

About one I preach'd at *Morva* on *Rom. viii. 15.* to the largest congregation I had seen in *Cornwall*. The society afterwards met, consisting of above an hundred members. Which of these will endure to the end?

At Zunner I preach'd on *Isaiah* the 53^d, feeling no weariness at all; and concluded the day with our brethren at St. *Jews*, rejoicing and praising God.

Mond. 19. We were inform'd the rabble had design'd, to make their general assault in the evening. But one of the aldermen came, at the request of the mayor, and stay'd with us the whole time of the service. So that no man open'd his mouth, while I explain'd, *None is like unto the God of Jeshurun, who rideth upon the heavens unto thy help, and in his excellency upon the sky.*

Tuesd. 20. I concluded my preaching here, by exhorting all who had *escaped the corruption that is in the world*, to add to their *faith, courage, knowledge, temperance, patience, godliness, brotherly kindness and charity*. At eleven I spent some time with our brethren in prayer, and commended them to the grace of God.

At *Trezuthan-Downs* I preach'd to two or three thousand people, on *The high-way of the LORD, the sway of holiness*. We reach'd *Gavynap* a little before six, and found the plain cover'd from end to end. It was supposed, there were ten thousand people; to whom I preach'd *CHRIST our Wisdom, righteousness, sanctification and redemption*. I cou'd not conclude 'till it was so dark, we cou'd scarce see one another. And there was on all sides the deepest attention, none speaking, stirring or scarce looking aside. Surely here, tho' in a temple not made with hands, was God *worshipp'd in the beauty of holiness!*

One of those who were present was Mr. *P* — once a violent adversary. Before sermon began he whisper'd one of his acquaintance, "Captain, stand by me, do'n't stir from me." He soon burst out into a flood of tears; and quickly after, sunk down. His friend caught him and prevented his falling to the ground. O may the Friend of sinners lift him up!

Wednes. 21. I was waked between three and four, by a large company of tinnors, who fearing they should be too late, had gather'd round the house, and were singing and praising God. At five I preach'd once more on *Believe in the LORD JESUS CHRIST, and thou shalt*

shalt be saved. They all devour'd the word. O may it be health to their soul and marrow unto their bones!

We rode to *Launceston* that day. *Thursd. 22.* as we were riding through a village, call'd *Sticklepath*, one stopt me in the street, and ask'd abrupt, "Is not thy name *John Wesley*?" Immediately two or three more came up, and told me, "I *must* stop there." I did so, and before we had spoke many words, our souls took acquaintance with each other. I found, they were call'd *Quakers*; but that hurt not *me*; seeing the love of God was in their hearts.

In the evening I came to *Exeter*, and preach'd in the castle: And again at five in the morning, to such a people as I have rarely seen; void both of anger, fear and love.

We went by *Axminster*, at the request of a few there that fear'd God, and had join'd themselves together some years since. I exhorted them, So to seek after the power, as not to despise the form of godliness: And then rode on to *Taunton*, where we were gladly receiv'd, by a little company of our brethren from *Bristol*.

I had design'd to preach, in the yard of our inn; but before I had named my text, having utter'd only two words, JESUS CHRIST, a tradesman of the town, (who it seems was mayor *elect*) made so much noise and uproar, that we thought it best, To give him the ground. But many of the people follow'd me up into a large room, where I preach'd unto them JESUS. The next evening, *Sat. 24.* we arrived safe at *Bristol*.

Sund. 25. I preach'd at *Bristol* in the morning and at *Kingwood* in the afternoon on JESUS CHRIST, *the same yesterday and to day and for ever.* A vast congregation in the evening, were quite serious and attentive.

Mond. 26. I had a great desire to speak plain to a young man, who went with us over the *New Passage*. To that end I rode with him three miles out of my way: But I could fix nothing upon him. Just as we parted, walking over *Carlton-bridge*, he stumbled and was like to fall. I caught him, and began to speak of God's care over us. Immediately the tears flood in his eyes, and he appear'd to *feel* every word which was

said; So I spoke and spared not. The same I did to a poor man, who led my horse over the bridge, to our landlord and his wife, and to one who occasionally came in. And they all express a surprizing thankfulness.

About seven in the evening we reach'd *Kirk-bowell*, four miles beyond *Aberga'ny*. *Tuesd. 27*, we came to Mr. *Gwynne's* at *Garth*. It brought fresh to my mind our first visit to Mr. *Jones* at *Fonmon*: How soon may the master of this great house too, be call'd away into an everlasting habitation!

Having so little time to stay, I had none to lose. So the same afternoon, about four o'clock, I read prayers and preach'd, to a small congregation on the *Faith* which is counted to us for righteousness.

Very early in the morning I was obliged to set out in order to reach *Cardiff* before it was dark. I found a large congregation waiting there, to whom I explained *Zech. ix. 11*. *By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.*

Thurs. 29. I preached at the castle of *Fonmon*, to a loving, simple people. *Frid. 30*, it being a fair, still evening, I preach'd in the castle-yard at *Cardiff*: and the whole congregation, rich and poor, behaved as in the presence of God. *Saturday, Oct. 1*. I preach'd at *Carphilly* in the morning, *Lantriffent* at noon, and *Cardiff* at night.

Sund. 2. Fearing my strength would not suffice for preaching more than four times in the day, I only spent half an hour in prayer, with the society in the morning. At seven, and in the evening I preach'd in the Castle, at eleven in *Wenwo* church: and in the afternoon in *Portbkerry*-church, on, *Repent ye and believe the gospel.*

Mond. 3. I return'd to *Bristol*, and employ'd several days in examining and purging the society, which still consisted, (after many were put away) of more than seven hundred persons. The next week I examined the society in *Kingswood*, in which I found but a few things to reprove.

Saturd. 15. The leaders brought in what had been contributed in their several classes, toward the publick debt

debt. And we found it was sufficient to discharge it : which was therefore done without delay.

Mond. 17. I left *Bristol* and preach'd in the evening to a very *civil* congregation at *Painswick*. *Tuesd. 18,* I preach'd to a little earnest company at *Gutherton*, near *Tewksbury*: and in the evening at *Evesham*, on the happiness of him *whose iniquities are forgiven, and his sins covered.*

Wednesd. 19. I called on Mr. *Taylor* at *Quinton*, six or seven miles north of *Evesham*. About eleven I preach'd in his church, to a thin, dull congregation, and then rode on to *Birmingham*.

Thursd. 20. After preaching to a small, attentive congregation, I rode to *Wednesbury*. At twelve I preach'd in a ground near the middle of the town, to a far larger congregation than was expected, on, *JESUS CHRIST, the same yesterday and to day and forever.* I believe every one present felt the power of *GOD*. And no creature offered to molest us, either going or coming : but *the LORD fought for us, and we held our peace.*

I was writing at *Francis Ward's* in the afternoon, when the cry arose, That "the mob had beset the house." We prayed, That *God* would disperse them. And it was so: one went this way, and another that: so that in half an hour, not a man was left. I told our brethren, "Now is the time for us to go:" But they prest me exceedingly to stay. So, that I might not offend them, I sat down, tho' I foresaw what would follow. Before five the mob surrounded the house again, in greater numbers than ever. The cry of one and all was, "Bring out the minister: we *will* have the minister." I desired one, to take their captain by the hand, and bring him into the house. After a few sentences interchanged between us, the lion was become a lamb. I desired him to go and bring one or two more of the most angry of his companions. He brought in two, who were ready to swallow the ground with rage; but in two minutes, they were as calm as he. I then bad them make way, that I might go out among the people. As soon as I was in the midst of them, I call'd for a chair, and standing up ask'd, "What

“What do any of you want with me?” Some said, “We want you to go with us to the justice?” I replied, “That I will with all my heart.” I then spoke a few words, which God applied; so that they cried out with might and main, “The gentleman is an honest gentleman, and we will spill our blood in his defence.” I ask’d, “Shall we go to the justice, to night or in the morning?” Most of them cried, “To night, to night:” On which I went before, and two or three hundred followed, the rest returning whence they came.

The night came on before we had walk’d a mile; together with heavy rain. However on we went to *Bentley-hall*, two miles from *Wensbury*. One or two ran before to tell Mr. *L—*, “They had brought Mr. *Wesley* before his worship.” Mr. *L—* replied, “What have I to do with Mr. *Wesley*? go and carry him back again.” By this time the main body came up, and began knocking at the door. A servant told them, “Mr. *L—* was in bed.” His son follow’d, and ask’d, “What was the matter?” One replied, “Why, an’t please you, they sing psalms all day; nay, and make folks rise at five in the morning. And what would your worship advise us to do?” “To go home, said Mr. *L—*, and be quiet.”

Here they were at a full stop, ’till one advis’d, “To go to justice *Persehouse* at *Walsal*.” All agreed to this. So we hasten’d on, and about seven came to his house. But Mr. *P—* likewise sent word, “That he was in bed.” Now they were at a stand again: but at last they all thought it the wisest course, to make the best of their way home. About fifty of them undertook to convoy me. But we had not gone a hundred yards, when the mob of *Walsal* came, pouring in like a flood, and bore down all before them. The *Darleston*-mob made what defence they could; but they were weary, as well as out-number’d. So that in a short time, many being knock’d down, the rest ran away, and left me in their hands.

To attempt speaking was vain; for the noise on every side was like the roaring of the sea. So they dragg’d me along ’till we came to the town: where seeing the
door

door of a large house open, I attempted to go in; but a man catching me by the hair, pull'd me back into the middle of the mob. They made no more stop 'till they had carried me thro' the main-street, from one end of the town to the other. I continued speaking all the time to those within hearing, feeling no pain or weariness. At the west-end of the town, seeing a door half open, I made toward it, and would have gone in. But a gentleman in the shop would not suffer me, saying, "They would pull the house down to the ground." However, I stood at the door and ask'd, "Are you willing to hear me speak?" Many cried out, "No, no! knock his brains out: down with him: kill him at once." Others said, "Nay; but we will hear him first." I began asking, "What evil have I done? Which of you all have I wrong'd in word or deed?" And continued speaking for above a quarter of an hour, 'till my voice suddenly fail'd. Then the floods began to lift up their voice again; many crying out, "Bring him away, bring him away."

In the mean time my strength and my voice return'd, and I broke out aloud into prayer. And now the man who just before headed the mob, turn'd and said, "Sir, I will spend my life for you. Follow *me*, and not one soul here shall touch a hair of your head. Two or three of his fellows confirm'd his words, and got close to me immediately. At the same time the gentleman in the shop cried out, "For shame, for shame, let him go." An honest butcher, who was a little farther off, said, "It *was* a shame they should do thus:" And pull'd back four or five one after another, who were running on the most fiercely. The people then, as if it had been by common consent, fell back to the right and left: While those three or four men took me between them, and carried me through them all. But on the bridge the mob rallied again: We therefore went on one side, over the Mill-dam, and thence thro' the meadows: 'till a little before ten, God brought me safe to *Wensbury*: Having lost only one flap of my waistcoat, and a little skin from one of my hands.

I never saw such a chain of providences before: So many convincing proofs, that the hand of God is on every

every person and thing, over-ruling all as it seemeth Him good.

The poor woman of *Darlaston*, who had headed that mob, and sworn, that none should touch me, when she saw her fellows give way, ran into the thickest of the throng, and knock'd down three or four men, one after another. But many assailing her at once, she was soon overpower'd, and had probably been kill'd in a few minutes, (three men keeping her down, and beating her with all their might) had not a man call'd to one of them, "Hold, *Tom*, hold!" "Who is there, said *Tom*. What, *Honest Munchin*? Nay then, let her go." So they held their hand, and let her get up, and crawl home as well as she cou'd.

From the beginning to the end I found the same presence of mind, as if I had been sitting in my own study. But I took no thought for one moment before another: Only once it came into my mind, That if they should throw me into the river, it wou'd spoil the papers that were in my pocket. For myself, I did not doubt but I should swim across, having but a thin coat, and a light pair of boots.

The circumstances that follow I thought, were particularly remarkable, 1. That many endeavour'd to throw me down, while we were going down-hill on a slippery path to the town; as well judging, that if I was once on the ground, I shou'd hardly rise any more. But I made no stumble at all, nor the least slip 'till I was intirely out of their hands. 2. That altho' many strove to lay hold on my collar or cloaths, to pull me down, they cou'd not fasten at all: Only one got fast hold of the flap of my waistcoat, which was soon left in his hand. The other flap, in the pocket of which was a bank note, was torn but half off. 3. That a lusty man just behind, struck at me several times, with a large oaken stick; with which if he had struck me once on the back part of my head, it wou'd have saved him all farther trouble. But every time the blow was turn'd aside I know not how; for I cou'd not move to the right-hand or left. 4. That another came rushing thro' the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, "What soft hair he has?"

has?" 5. That I stopt exactly at the mayor's door, as if I had known it, (which the mob doubtless thought I did :) And found him standing in the shop, which gave the first check to the madness of the people: 6. That the very first men whose hearts were turn'd, were the heroes of the town, the captains of the rabble on all occasions, one of them having been a prize-fighter at the bear-garden. 7. That from first to last, I heard none give a *reviling* word, or call me by any *opprobrious* name whatever. But the cry of one and all was, "The preacher! The preacher! The parson! The minister!" 8. That no creature, at least within my hearing, laid any thing to my charge, either true or false: Having in the hurry quite forgot to provide themselves, with an accusation of any kind: And, lastly, That they were as utterly at a loss, What they should do with me: None proposing any determinate thing; only, "Away with him; kill him at once."

By how gentle degrees does God prepare us for his will! Two years ago a piece of a brick grazed my shoulders. It was a year after, that the stone struck me between the eyes. Last month I receiv'd one blow: And this evening, two: One before we came into the town, and one after we were gone out. But both were as nothing: for tho' one man struck me on the breast with all his might, and the other on the mouth with such a force that the blood gush'd out immediately: I felt no more pain from either of the blows, than if they had touch'd me with a straw.

It ought not to be forgotten, That when the rest of the society, made all haste to escape for their lives, four only would not stir, *William Stitch*, *Edward Slater*, *John Griffiths*, and *Joan Parks*: These kept with me, resolving to live or die together. And none of them received one blow, but *William Stitch*, who held me by the arm, from one end of the town to the other. He was then dragg'd away and knock'd down; but he soon rose and got to me again. I afterwards ask'd him, "What he expected when the mob came upon us?" He said, "To die for Him who had died for us: and he felt no hurry or fear, but calmly waited 'till God should require his soul of him."

I ask'd

I ask'd *J. P.*—, If she was not afraid, when they tore her from me? She said, "No: no more than I am now. I could trust God for you as well as for myself. From the beginning I had a full persuasion, that God would deliver you. I know not how; but I left that to Him, and was as sure as if it were already done." I ask'd, If the report was true, that she had *fought* for me. She said, "No: I knew God would fight for his children."—And shall these souls perish at the last?

When I came back to *Francis Ward's*, I found many of our brethren waiting upon God. Many also whom I never had seen before, came to rejoice with us. And the next morning, as I rode thro' the town in my way to *Nottingham*, every one I met express'd such a cordial affection, that I could scarce-believe what I saw and heard.

I cannot close this head without inserting as a great curiosity in its kind, as I believe, was ever yet seen in *England*; which had its birth within a very few days, of this remarkable occurrence at *Walsal*.

Staffordshire.

"To all high-constables, petty-constables, and other of his majesty's peace officers, within the said county, and particularly to the constable of *Tipton*," (near *Walsal*.)

"Whereas we his majesty's justices of the peace, for the said county of *Stafford*, have received information, that several disorderly persons, stiling themselves *Methodist*-preachers, go about, raising routs and riots, to the great damage of his majesty's leige people, and against the peace of our sovereign lord the king:"

"These are in his majesty's name, to command you and every one of you, within your respective districts, to make diligent search after the said *Methodist* preachers, and to bring him or them before some of us his said majesty's justices of the peace, to be examin'd concerning their unlawful doings."

Given under our hands and seals, this day of October, 1743.

J. L.
W. P.

N. B. The very justices to whose houses I was carried, and who severally refus'd to see me!

Sat. 22. I rode from *Nottingham* to *Epworth*, and on *Monday* set out for *Grimstly*. But at Ferry we were at a full stop: The boatmen telling us, "We could not pass the *Trent*: It was as much as our lives were worth to put from shore, before the storm abated. We waited an hour. But being afraid, it would do much hurt if I should disappoint the congregation at *Grimstly*, I ask'd the men, "If they did not think it possible, to get to the other shore?" They said, "They could not tell; but if we would venture our lives, they would venture theirs." So we put off, having six men, two women, and three horses in the boat. Many stood, looking after us on the river-side: In the middle of which we were, when in an instant, the side of the boat was under water, and the horses and men rolling one over another. We expected the boat to sink every moment, but I did not doubt of being able to swim ashore. The boatmen were amazed as well as the rest; but they quickly recover'd and row'd for life. And soon after our horses leaping overboard, lighten'd the boat, and we all came unhurt to land.

They wonder'd what was the matter, I did not rise (for I lay along in the bottom of the boat :) And I wonder'd too; 'till upon examination we found, that a large iron crow, which the boatmen sometimes used, was (none knew how) run thro' the string of my boot, which pinn'd me down that I could not stir. So that if the boat had sunk, I should have been safe enough from swimming any further.

The same day, and as near as we could judge, the same hour, the boat in which my brother was crossing the *Severn*, at the *New Passage*, was carried away by the wind, and in the utmost danger of splitting upon the rocks. But the same God, when all human hope was past, deliver'd them as well as us.

In the evening, the house at *Grimstly* not being able to contain one fourth of the congregation, I stood in the street, and exhorted every prodigal, to *arise and go to his father*. One or two endeavour'd to interrupt; but they were soon still'd by their own companions. The next day, *Tuesd. 25.* one in the town promis'd us the use of a large room. But he was prevail'd upon to

retract his promise, before the hour of preaching came. I then design'd going to the Cross; but the rain prevented: so that we were a little at a loss, 'till we were offer'd a very convenient place, by a woman which was a sinner. I there declared Him (about one o'clock) whom God hath exalted, to give repentance and remission of sins. And God so confirmed the word of his grace, that I marvell'd any one cou'd withstand Him.

However *The Prodigal* held out 'till the evening, when I enlarg'd upon her sins and faith, who washed our LORD's feet with tears, and wiped them with the hairs of her head. She was then utterly broken in pieces (as indeed, was well nigh the whole congregation) and came after me to my lodging, crying out, "O Sir! What must I do to be saved?" Being now informed of her case, I said, "Escape for your life. Return instantly to your husband." She said, "But how can it be? Which way can I go? He is above an hundred miles off. I have just receiv'd a letter from him; and he is at Newcastle upon Tyne." I told her, "I am going for Newcastle in the morning. You may go with me. William Blow shall take you behind him." And so he did. Glory be to the Friend of sinners! He hath pluck'd one more brand out of the fire.—Thou poor sinner, thou hast receiv'd a prophet in the name of a prophet: and thou art found of Him that sent him.

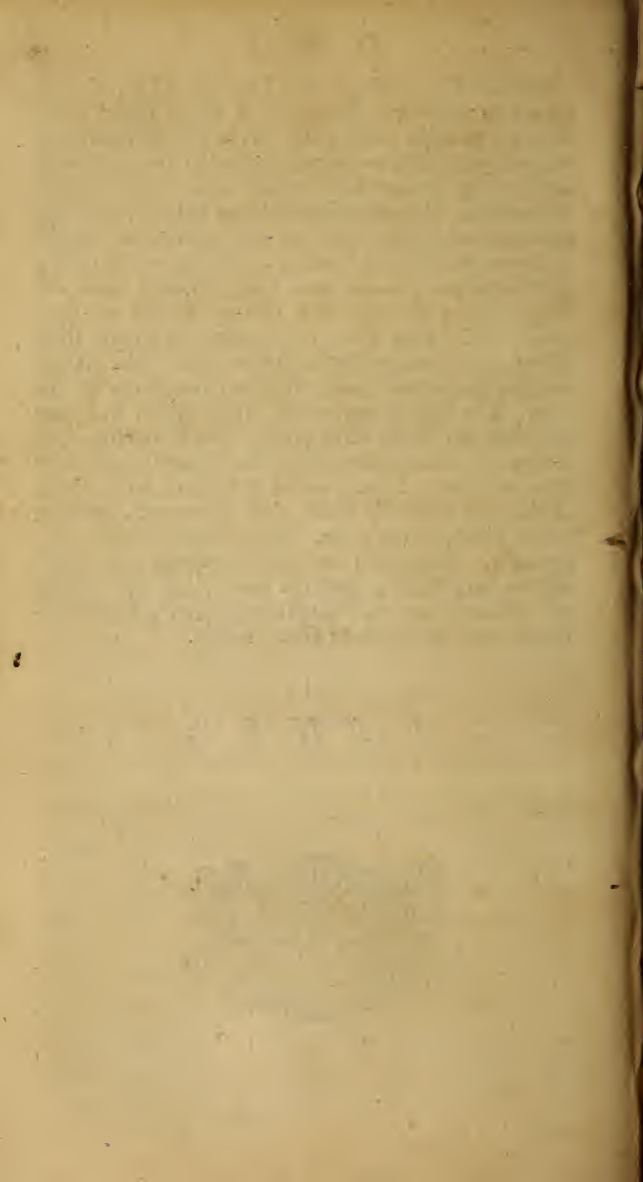
Wednesd. 26. I enlarg'd upon those deep words, *Repent and believe the gospel*. When I had done a man stood forth in the the midst, one who had exceedingly troubled his brethren, vehemently maintaining (for the plague had spread hither also) That they ought not to pray, to sing, to communicate; to search the scriptures or to trouble themselves about works, but only to believe and be still) and said with a loud voice, Mr. Wesley! Let me speak a few words. Is it not said, *A certain man had two sons? And he said unto the younger, Go and work in my vineyard. And he answer'd, I will not: but afterwards he repented and went?* I am he. I said yesterday, "I will not go to hear him: I will have nothing to do with him." But I repent. Here is my hand. By the grace of God, I will not leave you as long as I live."

William

William Blow, Mrs. S. and I set out at six. During our whole journey to *Newcastle*, I scarce observ'd her to laugh or even smile once. Nor did she ever complain of any thing, or appear moved in the least with those trying circumstances which many times occur'd in our way. A steady seriousness or sadness rather appear'd in her whole behaviour and conversation, as became one that felt the burthen of sin and was groaning after salvation. In the same spirit, by all I cou'd observe or learn, she continued during her stay at *Newcastle*. Not long after her husband removed from thence, and wrote to her to follow him. She set out in a ship bound for *Hull*. A storm met them by the way. The ship sprung a leak. But tho' it was near the shore, on which many poople flock'd together, yet the sea ran so exceeding high, that it was impossible to make any help. Mrs. S. was seen standing on the deck, as the ship gradually sunk: And afterwards, hanging by her hands on the ropes, 'till the masts likewise disappear'd. Even then for some moments they cou'd observe her, floating upon the waves, 'till her cloaths, which buoy'd her up, being thoroughly wet, she sunk— I trust, into the ocean of God's mercy.

F I N I S.





A N

E X T R A C T

Of the R E V E R E N D

Mr. *J O H N W E S L E Y*'s

J O U R N A L,

F R O M

O C T O B E R 27, 1743,

T O

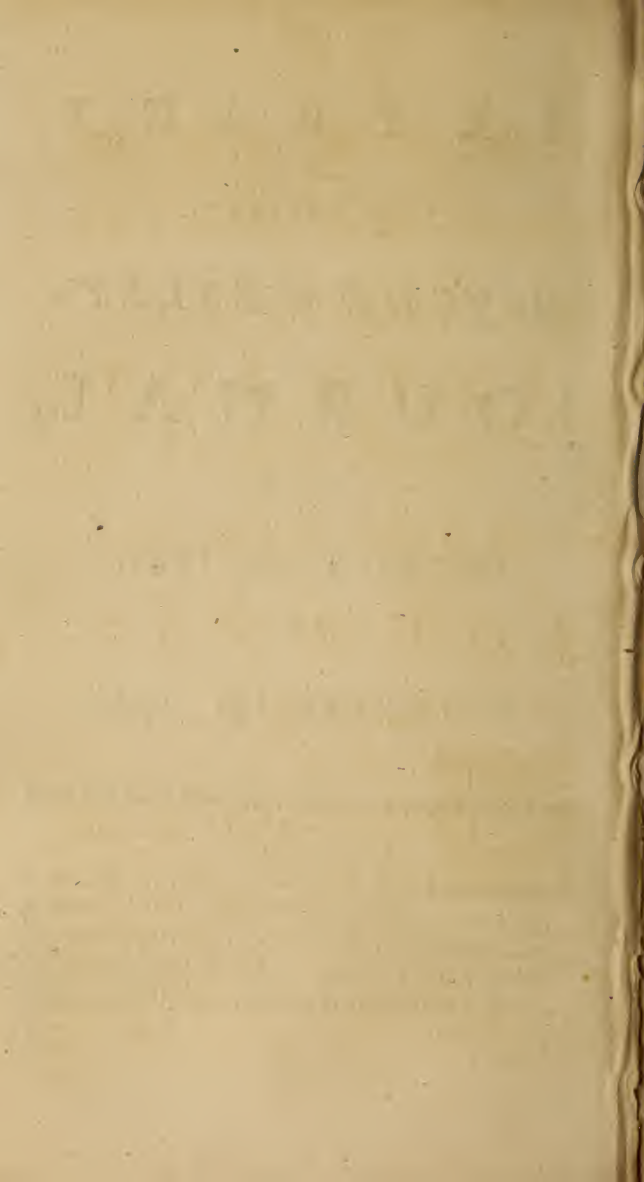
N O V E M B E R 17, 1746.



L O N D O N:

Printed by H. Cock, in *Bloomsbury-Market*; and sold at
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and *G. Englefield*, in *West-street*, near the *Seven Dials*.
M.DCC.LIII.

[Price One Shilling.]





A N

E X T R A C T

Of the REVEREND

Mr. J O H N W E S L E Y's,

J O U R N A L.

Friday, October 28, 1743.

E rode with *William Holmes*, an Israelite indeed, from *Epworth* to *Sykehouse*. Here I preach'd at Ten, and hastened on to *Leeds* : from whence, setting out early in the Morning, I had hopes of reaching *Wensley-dale* before it was dark. But it could not be. So in the Dusk of the Evening, understanding we had five or six Miles still to ride, I thought it best to procure a Guide. In less than an Hour, it being extremely Dark, I perceived we were got out of all Road. We were in a large Meadow, near a River, and (it seemed to me) almost surrounded with

with Water. I asked our Guide, " Do you know where you are ?" And he honestly answer'd " No." So we rode on as we could, till about Eight we came to a little House, whence we were directed into a Lane which led to *Wenfley*.

Sund. 30. Mr. Clayton read Prayers, and I preached, on, *What must I do to be saved?* I shew'd in the plainest Words I could devise, " That mere outside Religion would not bring us to Heaven : that none could go thither without inward Holiness, which was only to be attained by Faith." As I went back through the Church-yard, many of the Parish were in high Debate " What Religion this Preacher was of?" Some said, He must be a Quaker : others an Anabaptist : but at length one deeper learned than the rest, brought them all clearly over to his Opinion, " That he was a *Presbyterian-Papist!*"

Mond. 31. We set out early in the Morning, and in the Evening came to *New-Castle*.

Wednes. Nov. 2. The following Advertisement was publish'd.

For the Benefit of Mr. *Este*:

" By the *Edinburgh* Company of Comedians, On *Friday Nov. 4*, will be acted a Comedy call'd, *The Conscious Lovers* : To which will be added a Farce, call'd *Trick upon Trick*, or *Methodism displayed*.

On *Friday*, a vast Multitude of Spectators were assembled in the *Moot-Hall* to see this. It was believed, there could not be less than fifteen hundred People, some hundreds of whom sat on Rows of Seats, built upon the Stage. Soon after the Comedians had begun the first Act of the Play, on a sudden all those Seats, fell down at once, the Supporters of them breaking like a rotten Stick. The People were thrown one upon another, about five Foot forward, but not one of them hurt. After a short time, the rest of the Spectators were quiet, and the Actors went on. In the middle of the second Act, all the Shilling Seats gave a Crack, and sunk

sunk several Inches down. A great Noise and Shrieking followed, and as many as could readily get to the Door, went out and returned no more. Notwithstanding this, when the Noise was over, the Actors went on with the Play. In the Beginning of the third Act, the entire Stage suddenly sunk about six Inches. The Players retired with great Precipitation : yet in a while they began again. At the latter End of the third Act, all the Six-penny Seats, without any kind of Notice fell to the Ground. There was now a Cry on every Side, it being supposed, that many were crushed in Pieces. But upon Inquiry, not a single Person (such was the Mercy of GOD !) was either killed or dangerously hurt. Two or three Hundred remaining still in the Hall. Mr *Este* (who was to act the *Methodist* came upon the Stage and told them, “ For all this, he was resolv’d, the Farce should be acted.” While he was speaking, the Stage sunk six Inches more : on which he ran back in the utmost Confusion, and the People as fast as they could out of the Door, none staying to look behind him.

Which is most surprizing, “ That those Players acted this Farce the next Week ?” Or, “ That some hundreds of People came again to see it ?”

Sund. 6. We had an useful, practical Sermon at St. *Nicholas's* Church in the Morning, and another at St. *Andrew's* in the Afternoon At Five I preached to a willing Multitude, on the Prodigal Son. How many of these were lost, and now are found ?

In the following Week I endeavoured to speak severally, to each Member of the Society. The Numbers, I found, neither to rise nor fall : but many had increased in the Knowledge and Love of GOD.

Sund. 13. And the following Days, I preached and regulated the Societies at *Painshar*, *Tanfield*, *Horesey* and *Placey*. *Thurs. 17.* I preached at the *Spen* on *Christ Jesus our Wisdom, Righteousness, Sanctification and*
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Redemp-

Redemption. I have seldom seen an Audience so greatly moved, since the Time of my first preaching at *Bristol*. Men, Women and Children wept, and groaned, and trembled exceedingly. Many could not contain themselves in these Bounds, but cried with a loud and bitter Cry. It was the same at the Meeting of the Society; and likewise in the Morning, while I was shewing the Happiness of those *whose Iniquities are forgiven, and whose Sin is covered*. I afterwards spake with twelve or fourteen of them severally; and found good Ground to believe, That God had given them *to taste of the good Word, and of the Powers of the World to come*.

Sund. 20. After preaching at *Newcastle* Morning and Evening, I earnestly exhorted the Society, "To beware of speaking Evil of each other, and of censuring those who followed not with us." *Mond. 21.* I besought them in my Farewel Sermon, "To forget the Things which are behind, and press on to the Prize of their high Calling,"

Tuesf. 22. I preached at *Norton*, five Miles from *Ferribridge*, and in the Evening at *Sykehouse*. Here I receiv'd a full Account of poor *David Taylor*, once a Workman that needed not to be ashamed. Three Years since, he knew all we preached to be true. Then Mr. *J.* brought him over to *German Stillness*. When I talk'd with him at *Sheffield*, he was thoroughly sensible of his Mistake: but Mr. *Simpson* soon drew him into it again. A third Time he was deeply convinced by my Brother, and unconvinced shortly after. He was once more brought into the Scripture-Way by Mr. *Graves*, and seem'd to be establish'd therein. But in a few Months he veer'd about to the old Point, and has been a *Poor Sinner* indeed ever since.

Wedn 23. I rode to *Leeds*, preached in the Evening and Morning, *Thursf. 24.* and went on to *Bristol*, where I preached at One in the Afternoon; and again about Seven in the Evening. *Frid. 25.* At the Desire of *Arthur Bate* I rode to *Wakefield*, in order

order to talk with his Wife. But I soon found, I did not come to talk but to hear. After an Hour or two, we rode on to *Barley-hall*, where I preached on *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth*. Thence we rode to *Sheffield*, where I preached in perfect Peace on *We know that we are of God*.

Sat. 26. I went on to *Nottingham*. In the Morning, Sund. 27. I preached in the House at Five, and about Eight, at the High Cross, on *Why will ye die, O House of Israel*. I went thither again from St. Mary's in the Afternoon, and proclaim'd to an immense Multitude, *JESUS CHRIST the same Yesterday, To-day and forever*. I saw not one Scoffer, or one Trifler, but all to a Man appear'd serious and attentive.

Mond. 28. I rode to *Breson*, and spent an Hour or two in Conversation with Mr. *Simpson*: the oddest, honestest Enthusiast surely, that ever was upon Earth. Before we parted he told me, "One thing I don't like; your taking away my Flock at *Nottingham*. Just now that Text is brought to my Mind. It is the very Case Pray read it out." I did so, as follows, *And Abraham retrieved Abimelech, because of the Well which Abimelech's Servants had violently taken away*. I desired him to read my Answer in the next Verse. *And Abimelech said unto Abraham, I wot not who hath done this thing: neither heard I any thing thereof from thee, save this Day..*

In the Afternoon I rode to *Markfield*. After preaching there twice, on *Thurs*. 29. I went on to *Hinkley*, and preached to a large and quiet Congregation. We rode to *Market Harborough* that Day, the next to *Hockley*, and on *Thurs*. Dec. 1. to *London*.

I had full Employment here for some Weeks following, in speaking severally to the Members of the Society. Many of these I was obliged to set a-side; there remained about two and twenty hundred Persons.

January 1. 1744. I received a Letter from a poor Man, wrote in the fulness of his Heart, as follows,

“ Herein is written Lamentation, and Mourning, and Woe.

“ S I R,

“ **I** Have had but very little Rest since I left you, the Cause of which was, my leaving God first. 'Tis true, I did in a very solemn Manner, on my Knees break from you, as though I had done so, merely to please God; but by what followed, it appears otherwise. For I no sooner broke off from you, than I began to think how I might make a worldly Advantage by it. O, thought I, I shall not now be so scrupulous in many things, particularly in doing Work on the Lord's Day. Then I got me some Rabbits and Fowls, and I would be sure to feed and clean them well on that Day, and to be out on the Hunt for Food for them. And I took Care my poor Family should be Sharers with me in the Drudgery; or else they must expect many a sour Look and bitter Word at least. I then grew worse and worse; insomuch that I have given such Occasion to the Enemy to blaspheme, such a Wound to Religion, as I could not heal, were I to live ten thousand Years. O what have I done? O what have I lost! O that I might be admitted into God's Favour once more! Pray for me, I beseech you; and if you see any Hope left, if you do not think that Repentance will be denied me, though I seek it carefully with Tears. Then if you can think of any Shame that will be bad enough for me to undergo, before I am admitted into that Company I so willingly left, see whether I will not readily submit to it. O that God would be pleased to bring me into Light and Love again! How careful would I be of his Grace! How would I deny myself, take up my Cross, endure Shame, suffer Persecution of every

every kind, follow the dear LORD JESUS without the Camp ! But I have crucified him afresh. O that I could give full Scope to my Mind. But I cannot. These Lines are but a very imperfect Description of the State, Condition and Desire, of that Backslider, that Apostate, that Traytor.

John Eaver.

Sund. 8. In the Evening I rode to *Brentford*, on *Monday* to *Marlborough*, and the next Day to *Bristol*.

Wedn. 11. I began examining the Society : and not before it was wanted. For the Plague was begun. I found many crying out, “ Faith, Faith ! Believe, believe ! ” But making little Account of the Fruits of Faith, either of Holiness or Good Works. In a few Days they came to themselves, and had a more thorough Understanding of the Truth as it is in JESUS :

Wedn. 25. I preached at *Bath*, on *James ii. 14.* *Can Faith save him ?* Many of the Audience appeared to be deeply convinced. And one, though a Gentlewoman, could not conceal the Emotion of her Mind, but broke out into strong Cries and Tears. Perhaps even here the *Bread* we have cast upon the Waters, shall be found after many Days.

Frid. 27. Having finished the Work I proposed, I left *Bristol*, and *Sat. 28.* reached *London*.

Wedn. Feb. 1. Just before the Time I had design’d to begin preaching at the Chapel, I was seized with such a Pain as I do not remember ever to have felt before in my Life. But I forgot it as soon as I had read my Text, *Psal. xviii. 1. &c. I will love thee, O Lord, my Strength.*—And from that Time I felt it no more.

About this Time the Soldiers Abroad began to meet together, as we learn’d from the following Letter,

SIR,

Ghent. Feb. 2. 1744.

“ S I R,

“ **I** Make bold to send you these Lines. *Feb. 18.*
 1743. we began our March for *Germany*. I was then much cast down, and my Heart was ready to break. But the Day we marched to *Mastricht*, I found the Love of God shed abroad in my Heart, that I thought my very Soul was dissolv'd into Tears. But this lasted not above three Weeks, and then I was in Heaviness again: Till on *April 24* I was walking in the Fields, God broke my hard Heart in Pieces. And yet I was not delivered from the Fear of Death. I went to my Quarters very sick and weak, in great Pain of Soul and Body. By the Morning I was so weak I could scarce go. But this proved a sweet Night to my Soul. For now I knew, there was no Condemnation for me, believing in CHRIST JESUS.

June 16. The Day we engag'd the *French* at *Dettingen*, as the Battle began, I said, “ LORD, in thee have I trusted; let me never be confounded.” Joy overflow'd my Soul, and I told my Comrades, “ If I fall this Day, I shall rest in the everlasting Arms of CHRIST.” Now I felt, I could be content to be cast into the Sea, for the Sake of my dear Brethren, so their Eyes might be opened, and they might see, before it was too late, the things that belong unto their Peace.

When we came to winter Quarters, there were but three of us join'd together. But now, by the Blessing of God, we are increased to Twelve. And we have Reason to believe, the Hand of the LORD is with us. I desire, for the Sake of Him whom we follow after, that you would send us some Instructions, how to proceed in our little Society.——God is become a Mouth to me, and has blest even my Words to some of their Souls. All Praise and Glory, and Honour, be unto Him and to the Lamb for ever and ever !

From your affectionate Brother,

J. H.

Wedn. 15. We were inform'd of the Invasion intended by the *French*, who were expected to land every Hour. I therefore exhorted the Congregation, in the Words of our LORD, (Luke xxi. 36.) *Watch ye and pray always, that ye may be accounted worthy to escape all these Things, and to stand before the Son of Man.*

Thurs. 16. In the Evening, after expounding the third Chapter of *Jonah*, I besought every one to turn from his Evil Way, and cry mightily to GOD: and enlarged on these Words, *Who can tell if GOD will turn and repent, and turn away from his fierce Anger that we perish not?*

We observ'd *Frid. 17.* as a Day of solemn Fasting and Prayer. In the Afternoon, many being met together, I exhorted them, now, while they had Opportunity, to make to themselves, Friends of the Mammon of Unrighteousness: to deal their Bread to the Hungry, to clothe the Naked, and not to hide themselves from their own Flesh. And GOD open'd their Hearts, so that they contributed near Fifty Pounds, which I began laying out the very next Hour, in Linen, Woollen and Shoes, for them whom I knew to be diligent, and yet in Want. In the Evening I expounded *Daniel 3*; and those Words in particular: *The GOD whom we serve is able to deliver us from the burning, fiery Furnace. But if not, we will not serve thy Gods, nor worship the Golden Image which thou hast set up.*

Sat. 18. I received an Account from *James Jones*, of another Kind of Invasion in *Staffordshire*. The Substance of it was as follows.

“ On *Monday, January 23*, a great Mob gathered together, at *Darlaston*, a Mile from *Wednesbury*. They fell upon a few People who were going to *Wednesbury*, and among the rest, on *Joshua Constable's* Wife of *Darlaston*. Some of them threw her down, and five or six held her down, that another might force her. But she continued to resist, till they changed their Purpose, beat her much, and went away.

Mon.

“ *Mond. Jan. 30.* The Mob gathered again, broke into *Joshua Con?table's* House, pull'd Part of it down, broke some of his Goods in Pieces, and carried the rest away : particularly, all his Shop Goods, to a considerable Value. But not satisfied with this, they fought for him and his Wife, swearing, they would knock their Brains out. Their little Children mean-time, as well as themselves, wandered up and down, no one daring to relieve or take them in, least they should hazard their own Lives

“ *Tuesf. 31.* About a Hundred of the Mob met together, on the Church-Hill at *Wednesbury*. But hearing some of *Wednesbury* were resolved to defend themselves, they dispersed for that Time.

“ *Wedn Feb. 1.* Mr *Charles Wesley* came to *Birmingham*, and the next Day preached at *Wednesbury*. the whole Congregation was quiet and attentive, nor had we any Noise or Interruption.

“ *Mond. 6.* I accompanied him Part of his Way, and in the Afternoon came back to *Wednesbury*. I found the Society met together, and commending themselves to God in Prayer, having been inform'd, That many both at *Darlaston* and other Places, had bound themselves by an Oath, To come on *Sbrove-Tuesday* (the next Day) and plunder all the *Methodists* in *Wednesbury*.

“ We continued in Prayer till the Evening. I desired as many as could, to meet me again at Eight in the Morniug. But I had scarce begun to speak, when one came running with all Speed, and told us, a large Mob was coming into the Town, and had broke into some Houses already. I immediately retired to my Father's House: but he did not dare to receive me. Nor did any one else; till at length *Henry Parks* took me in; whence early in the Morning I went to *Birmingham*.

“ The Mob had been gathering all *Monday* Night, and on *Tuesday* Morning they began their Work. They assaulted, one after another, all the Houses of those who were called *Methodists*. They first
broke

broke all their Windows, suffering neither Glass, Lead, nor Frames to remain therein. Then they made their Way in: and all the Tables, Chairs, Chest of Drawers, with whatever was not easily removable, they dashed in Pieces, particularly Shop-Goods, and Furniture of every kind. What they could not well break, as Feather-beds, they cut in Pieces, and strew'd about the Room. *William Sitch's* Wife was Lying-in: but that was all one; they pull'd away her Bed too, and cut it in Pieces." (Had the *French* come in their Place, would they have done more?) "All this Time none offered to resist them. Indeed most Part, both Men and Women, fled for their Lives. Only the Children stay'd, not knowing whither to go.

"Wearing Apparel, and Things which were of Value, or easily saleable, they carried away; every Man loading himself with as much as he could well carry, of whatever he liked best.

"Some of the Gentlemen who had set the Mob to work, or threaten'd to turn away Collier or Miner out of their Service, that did not come and do his Part, now drew up a Paper, for those of the Society to sign, importing, That they would never invite or receive any *Methodist* Preacher more. On this Condition, they told them they would stop the Mob at once; otherwise they must take what followed.

"This they offer'd to several: but they declar'd one and all, we have already lost all our Goods: and nothing more can follow, but the Loss of our Lives, which we *will* lose too, rather than wrong our Consciences.

"On *Wednesday* the Mob divided into two or three Companies, one of which went to *Aldridge*, four Miles from *Wednesbury*, and plundered many Houses there, as they had done in several other Villages. Here also they loaded themselves with Cloaths and Goods of all Sorts, as much as they could standunder. They came back through *Waljal*

with their Spoils. But the Gentlemen of *Walsall* being apprised of their coming, raised a Body of Men, who met them, took what they had away, and laid it up in the Town-hall. Notice was then sent to *Aldridge*, that every Man who had been plundered, might come and take his own Goods.

“ Mr. *Wood* of *Wednesbury* likewise told several They should have what could be found of their Goods, on Condition they would promise, Not to receive or hear those Preachers any more.

On *Friday* in the Afternoon I went from *Birmingham*, designing to go to *Tipton-Green*. But finding the Mob were still raging up and down, I returned to *Birmingham*, and soon after (having as yet no more Place in these Parts) set out for *London*.”

Any who desires to see a fuller and more particular Account of these surprizing Transactions, may read a small Tract, intituled, “ Modern Christianity exemplified at *Wednesbury*.”

Before I leave this Subject, it may be proper to insert an Advertisement, which was not long after inserted in the publick Papers.

In the *White-hall* and *London-Evening Post*, *Saturday*, *February* 18, was a Paragraph with some Mistakes, which it may not be amiss to rectify. “ By a private Letter from *Staffordshire*, we have Advice of an Insurrection of the People called Methodists.” The Insurrection was not of the People called Methodists, but against them: “ Who upon some pretended Insults from the Church Party,”———They pretended no Insults from the Church Party; being themselves no other than true Members of the Church of *England*; but were more than insulted by a mixt Multitude of Churchgoers (who seldom, if ever, go near a Church) Dissenters and Papists: —— “ have assembled themselves in a riotous Manner”—— Here is another small Error Personæ. Many Hundreds of the Mob did assemble themselves in

a riotous Manner, having given publick Notice several Days before (particularly by a Paper set up in *Walsal* Market-Place) That on *Shrove-Tuesday* they intended to come and *destroy the Methodists*, and inviting all the Country to come and join them.

“ And having committed several Outrages ——— without ever committing any, they have suffered all Manner of Outrages for several Months past : “ They proceeded at last to burn the House of one of their Adversaries.” ——— Without burning any House, or making any Resistance, some Hundreds of them on *Shrove-Tuesday* last, had their own Houses broken up, with Windows, Window-cases, Beds, Tools, Goods of all Sorts, broke all to Pieces, or taken away by open Violence ; their live Goods driven off, themselves forced to fly for their Lives, and most of them stript of all they had in the World.

“ Ever since the 20th of last *June*, the Mob of *Walsal*, *Darlaston* and *Wednesbury*, hired for that Purpose by their Betters, have broke open their poor Neighbour's Houses at their Pleasure, by Night and by Day, extorted Money from the few that had it, took away or destroyed their Viſtuals and Goods, beat and wounded their Bodies, threatened their Lives, abused their Women (some in a Manner too horrible to Name) and openly declar'd, they would destroy every Methodist in the Country : The *Christian* Country where his Majesty's innocent and loyal Subjects have been so treated for Eight Months, and are now, by their wanton Persecutors, publicly branded for Rioters and Incendiaries ! ”

Sund. 19. Mr. *Viney* came to me from *Yorkshire*, and told me, “ About a Year ago, being then *Vor-steher* (a kind of President) in the Church of the *Brëthren*, I propos'd some Scruples I had concerning our Discipline, with the Reasons on which they were ground'd to Mr. *Spangenberg*, and beg'd, that till these were remov'd, I might have Liberty to remain

main, not a Governor, but a private Member of the Church."

To this Mr. *Spangenberg* would not comply. So at his Instant, I continued in my Office, and the thing slept till *May 1743*, when in a Meeting of the *Labourers* (so they term their Church-Officers) I was ordered to withdraw, and the following Questions were proposed, 1, Whether *Richard Viney* were not of Satan, and an Enemy to the Church? And 2. Whether his Objections to the Discipline of the Brethren, did not spring from Anger, and Self, and Pride? After a Debate of four Hours, I was call'd in and ask'd, "If I was convinced those Objections were wrong? I said, I was not, I desir'd they would cast Lots; which after a little Debate, they did. The Lot came, "the Objections are just." So for a Time the Thing slept again.

"But in *November* following, they considered the Point again: the Result was, That they sent one to tell me, "I was of Satan, had raised Objections against the *Brethren* from Anger, and Self, and Pride, and therefore I was cut off from the Church, and deliver'd over to Satan." I was greatly surprized, but not disturb'd. God gave me perfect Peace. After much Prayer, I wrote to you, to know where I might meet you. I know it was the Will of God I should come, and that I should give myself up to your Direction; and therefore I have spoke without any Disguise or Reserve." I told him, "If you go back, you are welcome to go, if you stay with me, you are welcome to stay. Only whatever you do, do it with a clear Conscience, and I shall be satisfied either way."

After a few Days, he went back to *Yorkshire* to talk with his Wife. *The Brethren* saw him again, and I saw him no more.

Sat. 25 In returning at Night from *Snow's-fields*, at the Corner of *Joyner-street*, the Coach, wherein five of us were, was overturn'd, but without any one's being hurt: although the Shock was so great

great as not only to dash the Fore-windows in Pieces, but to break the Axle-tree in two.

Mon. 27. Was the Day I had appointed to go out of Town. But understanding a Proclamation was just publish'd, requiring *all Papists* to go out of *London*, before the *Friday* following, I was determin'd to stay another Week, that I might cut off all Occasion of Reproach. I was the more willing to stay, that I might procure more Rayment for the Poor, before I left *London*.

For this Purpose I made a second Collection, which amounted to about Thirty Pounds. But perceiving, That the whole Money received, would not answer one third of the Expence, I determin'd to go round the Classes, and beg for the rest, till I had gone thro' the whole Society.

Fri. March 2. I began to put this in Execution. While I was at an House in *Spittle-fields*, a Justice of Peace came, with the Parish-Officers, being on their Search for Papists. I was glad of the Opportunity to talk with them at large, both of our Principles and Practice. When I went out, a pretty large Mob attended me to the Door of the House to which I was going. But they did us no hurt, only gaped, and stared, and hollowed as loud as they could.

Mond. 5. I was much prest to write an Address to the King, which I did in the following Terms :

“ To the King's Most Excellent Majesty :

The humble Address of the Societies in *England* and *Wales*, in Derision called *Methodists* :

Most gracious Sovereign,

SO inconsiderable as we are, a People scattered and peeled and trodden under Foot from the Beginning hitherto, we should in no wise have presumed, even on this Great Occasion, to open our Lips to your Majesty, had we not been induced, indeed con-

strained so to do, by two Considerations : The one, that in spite of all our Remonstrances on that head, we are continually represented, as a peculiar Sect of Men, separating ourselves from the established Church : The other, that we are still traduced as inclined to Popery, and consequently disaffected to your Majesty.

Upon these Considerations, we think it incumbent upon us, if we must stand as a distinct Body from our Brethren, to tender for ourselves, our most dutiful Regards to your Sacred Majesty : and to declare in the Presence of Him we serve, the King of Kings, and Lord of Lords, That we are a Part (however mean) of that Protestant Church, established in these Kingdoms : That we unite together for this, and no other End, to promote, so far as we may be capable, Justice, Mercy, and Truth, the Glory of God, and Peace and Good-will among Men : That we detest and abhor the Fundamental Doctrines of the Church of *Rome*, and are steadily attached to your Majesty's Royal Person and illustrious House.

We cannot indeed say or do either more or less, than we apprehend consistent with the written Word of God. But we are ready to obey your Majesty to the uttermost, in all Things which we conceive to be agreeable thereto. And we earnestly exhort all with whom we converse, as they fear God, to honour the King. We of the Clergy in particular, put all Men in mind, to revere the higher Powers as of God ; and continually declare, ye must needs be subject, not only for Wrath, but also for Conscience Sake.

Silver and Gold (most of us must own) we have none. But such as we have, we humbly beg your Majesty to accept ; together with our Hearts and Prayers : May He who hath bought us with his Blood, the Prince of all the Kings of the Earth, fight against all the Enemies of your Majesty, with the two-edged Sword that cometh out of his Mouth ! And when he calleth your Majesty from this Throne,
full

full of Years and Victories, may it be with that Voice, Come, receive the Kingdom prepared for Thee, from the Beginning of the World !

These are the continual Prayers of your Majesty's Dutiful and Loyal Subjects,

JOHN WESLEY, &c.

But upon farther Consideration, it was judged best to lay it aside.

Sund. 11. I found it was absolutely necessary for me, to spend a few Days at *Bristol*. In the Evening I set out. As I rode thro' *Newbury* the next Day, my Horse fell and threw me into a deep Mire. I was not hurt, but after cleaning myself a little, went on, and came to *Kingswood* between One and Two on *Tuesday*. I preached here with great Enlargement of Heart, as I did at *Bristol* in the Evening.

Wedn. 14. I endeavour'd to clear up the Misunderstandings, which had arisen, by hearing the contending Parties Face to Face. It was as I suspected, a meer Strife of Words : of which they were all so fully sensible, that I believe, they will not so easily again fall into this Snare of the Devil.

Thurs. 15. I talk'd largely with the *Kingswood* Stewards, concerning the State of their Schools and Society ; and then with the Master, Mistress, and Children, and found great Cause to bless God on their Behalf. In the Evening I preached at *Bristol*, on *I will love thee, O Lord, my Strength* ; commending myself to their Prayers, I rode to *Marshfield*.

Sat. 17. We reached *London*. *Sun.* 18, was a Day of rest. *Tues.* 20. Having receiv'd a Summons from the Justices of *Surry*, to appear at their Court at *St. Margaret's Hill*, I did so, and ask'd, " Has any one any thing to lay to my Charge ? " None made any Reply. At length, one of the Justices said, " Sir, Are you willing to take the Oaths to his Majesty ? and to sign the Declaration against Popery ? " I said, I am ; which I accordingly did, and returned home.

Thurs.

Thurs. 22. I gave the Society an Account, of what had been done with regard to the Poor. By the Contributions and Collections, I had received about one hundred and seventy Pounds; with which above three hundred and thirty Poor, had been provided with needful Clothing. Thirty or Forty remaining still in Want, and there being some Debts for the Cloaths already distributed, the next Day, being *Good-Friday*, I made one Collection more of about six and twenty Pounds. This Treasure, at least, neither Rust nor Moth shall corrupt, nor Thieves break thro' and steal.

Sat. 24. My Brother and I agreed, it was enough for one of us to stay in Town, while the other endeavour'd to strengthen our Brethren in other Parts. So on *Mond.* 26. I set out with *James Wheatley*, and came in the Evening to *Newbury*. While we were at Breakfast the next Day, two or three poor Men were with many Oaths relating their Exploits the Day before. I turn'd, and appeal'd to their own Hearts; "Whether they were doing well?" They own'd their Fault, and were so loving we could scarce get away.

We called at an House in the Afternoon, wherein the first Person we met, was so drunk, that she could not speak plain, and could but just make shift to curse and swear. In the next Room we found three or four more merry People, keeping *Easter* in much the same Manner. But their Mirth was soon spoiled. They gave earnest heed to the Things they little regarded before, and knew not how to express their Thankfulness for our Advice, and for a few little Books which we left with them,

In the Evening I preached at *Bristol*. On *Wedn.* and *Thurs.* I settled all Thing there, and on *Frid.* 30. rode to *Middlesey*, where I preached to a small, serious Congregation. *Sat.* 31. Calling at *Chard*, I light upon a poor Woman, unawares, who was earnestly groaning for Redemption. At Noon we spent an Hour with a little Company in *Axminster*, and hastened

hastened on for *Crockern-wells*. But the Hail and Snow falling fast, we could not reach it, till past Nine o'Clock.

Sund. April 1. I rode to *Sticklepath*. At One I preached in an open Place, on *This is the Record, that God hath given us Eternal Life, and this Life is in his Son*. A Storm of Rain and Hail began while I was preaching: but the Congregation did not move. At Five I preached again. Many of the poor People followed me to the House at which I lodged: and we could not consent to part, till I had spent another Hour in Exhortation, and Prayer, and Thanksgiving.

I read To-day the strange Account of that *John Endicot*, Governor of *New-England*, and his Associates there, who beat and imprison'd so many of the poor Quakers, and murder'd *William Robinson*, *Marmaduke Stephenson*, and Others. O who would have look'd for farther Inquisitors at *Boston*! Surely these Men did not cry out against *Papish* Cruelty!

Mond. 2. I preached at Five, and rode on toward *Launceston*. The Hills were cover'd with Snow, as in the Depth of Winter. About Two we came to *Trevent*, wet and weary enough, having been battered by the Rain and Hail for some Hours. I preached in the Evening to many more than the House would contain, on the Happiness of him whose Sins are forgiven. In the Morning *Degory Ijbel* undertook to pilot us over the great Moor, all the Paths being cover'd with Snow, which in many Places was driven together, too deep for Horse or Man to pass. The Hail followed us for the first seven Miles; we had then a fair, tho' exceeding sharp Day. I preached at *Gwenap* in the Evening to a plain, simple-hearted People; and God comforted us by each other.

Wedn. 3. About Eleven we reached *St. Ives*, I was a little surprized at entering *John Nance's* House, being received by many who were waiting for me there with a loud (tho' not bitter) Cry. But they soon

soon recovered, and we poured out our Souls together in Praises and Thanksgiving.

As soon as we went out, we were saluted, as usual, with a Huzza, and a few Stones or Pieces of Dirt. But in the Evening none opened his Mouth while I proclaim'd, *I will love thee, O Lord, my Strength.*——*I will call upon the Lord which is worthy to be praised ; so shall I be safe from my Enemies.*

Thurs. 5. I took a View of the Ruins of the House which the Mob had pulled down a little before, for Joy that Admiral *Matthews* had beat the *Spaniards*. Such is the *Cornish* Method of Thanksgiving ! I suppose, if Admiral *Lestock* had fought too, they would have knock'd all the *Methodists* on the Head.

Both this Morning and Evening the Congregation was as large as the House could well contain. In the Society, God did indeed sit upon his People, as a Refiners Fire. He darted into all (I believe, hardly one excepted) the melting Flame of Love : so that their Heads were as Water, and their Eyes as Fountains of Tears.

Frid. 6. I spoke with the Members of the Society severally, and observed with great Satisfaction, that Persecution had driven only three or four away, and exceedingly strengthened the rest. The Persecution here was owing in great Measure to the indefatigable Labourers of Mr. *Hoblin*, and Mr. *Simmons* : Gentlemen worthy to be had in everlasting Remembrance for their unwearied Endeavours to destroy Heresy.

*Fortunati ambo ! Siquid mea pagina possit,
Nulla dies unquam memori vos eximet ævo.*

Sat. 7. I took down Part of the Account of the late Riot ; which (to shew the deep Regard of the Actors herein for his Majesty) was on the self same Day on which his Majesty's Proclamation against Rioters was read. Yet I see much Good has been brought out of it already ; particularly, the great Peace we now enjoy.

About Eleven *John Nance* and I set out for *Morva*. Having both the Wind and Rain full in our Faces, we were thoroughly wet before we came to *Rosemargay*, where some of our Brethren met us. I found there had been a Shaking among them, occasioned by the confident Assertions of some, That they had seen Mr. *Wesley*, a Week or two ago, with the Pretender in *France*; and Others, That he was in Prison at *London*. Yet the main Body still stood firm together, and were not removed from the Hope of Gospel.

The Wind and Rain beat hard upon us again, as we walk'd from *Morva* to *St. Just*, which also frightened many from coming. However some Hundreds were there, to whom I declar'd, "if ye have nothing to pay, God will frankly forgive you all." It is remarkable, That those of *St. Just*, were the Chief of the whole Country, for Hurling, Fighting, Drinking, and all Manner of Wickedness. But many of the Lions are become Lambs, are continually praising God, and calling their old Companions in Sin, to come and magnify the LORD together.

Sund. 8. I preached here at Five and at Twelve, and in the Evening at *Morva*. *Mond.* 9. I preached at Noon on *Triggivary Downs*, about two Miles from *Penzance*, a great Congregation was deeply attentive while I described the Sect which is *every where spoken against*. At Four I preached near *Gulwal*, regulated the little Society and returned to *St. Ives*.

Tues. 10. I was inquiring, how Dr. ———, a Person of unquestioned Sense and Learning, could speak Evil of *this Way*, after he had seen such a Change in the most abandoned of his Parishioners? But I was satisfied, when *Jonathan Reeves* inform'd me, "That on the Dr's. asking him, who had been the better for this Preaching? And his replying, "The Man before you (*John Daniel*) for one, who never before *knew any Work of God upon his Soul*;" the Dr. answered; "Get along; you are a Parcel of mad, crazy-headed Fellows;" and taking him by the Shoulder, fairly thrust him to the Door.

See

See here, what it is, which the World accounts Madness ! The knowing a *Work of God upon our Soul*.

In the Afternoon I walk'd over to *Zunmor*, and after Preaching, settled the infant Society.

Wedn. 11. Being the Publick Fast, the Church at *St. Ives* was well filled. After reading those strong Words, *If they have called the Master of the House Beelzebub, how much more them of his Household.* Mr. H. fulfilled them, by vehemently declaiming against the *New Sect*, as Enemies of the Church, Jacobites, Papists, and what not ! After Church we met, and spent an Hour in Prayer, not forgetting the poor Sinner against his own Soul.

In the Evening I preached at *Gwenop*. I stood on the Wall, in the calm, still Evening, with the setting Sun behind me, and almost an innumerable Multitude before, behind, and on either hand. Many likewise sat on the little Hills, at some Distance from the Bulk of the Congregation. But they could all hear distinctly while I read, *The Disciple is not above his Master*, and the rest of those comfortable Words, which are Day by Day fulfilled in our Ears.

Thurs. 12. About Eleven I preached at *Crowan*. In the Afternoon we hear'd of the Success of Mr. H's Sermon. *James Wheatly* was walking through the Town in the Evening, when the Mob gathered, and began to throw Stones from all Quarters. He stepped into an House. but the Master of it followed him, like a Lion, to drag him out. Yet after a few Words, his Mind was changed, and he swore, nobody should hurt him. Meantime one went for a Justice of Peace, who came, and promised to see him safe home. The Mob followed, hollowing and shouting amain. Near *John Painter's* House the Justice left him : they quickly beset the House. But a Messenger came from the Mayor, forbidding any to touch Mr. *Wheatley*, at his Peril. He then went home. But between Seven and Eight the Mob came and beset *John Nance's* House. *John Nance* and
John

John Paynter went out and stood before the Door, though they were quickly covered with Dirt. The Cry was "Bring out the Preacher; pull down the House:" And they began to pull down the Boards which were nailed against the Windows. But the Mayor hearing it, came without delay and read the Proclamation against Riots: Upon which, after many Oaths and Imprecations, they thought proper to disperse.

About Six I reached *Morva*, wet through and through, the Rain having continued with scarce any Intermission. However a little Company were gathered together, to whom I preached on, *Ak, and it shall be given you.* The next Day I had Time to dry my Cloaths at Mr. *John's* near *Penzance*. At Noon I preached on the Downs, not far from his House. About Three at *Gulwal*, and at *St. Ives* in the Evening.

Sat. 14. I took my leave of *St. Ives*; preached at two in *Cambourn*, and at *Gwenap* in the Evening. *Sund. 15.* I preached here again at Five, and at Eight in *Stithian* Parish. The Place was a green, triangular Plat, capable of holding eight or ten thousand Men. I stood on one of the Walls that inclosed it. Many sat on the other two. Some Thousands stood between and received the Word with all Readiness of Mind.

At Five I preached at *Gwenap*, on a little Hill, near the usual Place. It rained from the Time I began till I concluded. I felt no Pain while I spoke, but the Instant I had done, and all the Time I was with the Society, my Teeth and Head ached so violently, that I had hardly any Senses. I lay down as soon as I could and fell asleep. In the Morning (blessed be God) I ail'd nothing.

Mond. 16. In the Afternoon we came again to *Trewint*. Here I learned, That Notice had been given of my preaching that Evening in *Laneast* Church which was crouded exceedingly. Mr. *Bennet* (the Minister of *Laneast*) carried me afterwards to his House, and (tho' above seventy Years old) came with

me in the Morning to *Trezwint*, where I had promised to preach at Five.

Before we parted, *Degory Isbel* informed me, of an Accusation against me, current in those Parts. It was really one which I did not expect: no more than that other, vehemently asserted at *St. Ives*, of my bringing the Pretender with me thither last Autumn, under the Name of *John Downes*. It was, That "I called myself *John Wesley*, whereas every body knew Mr. *Wesley* was dead."

In the Afternoon we came to *Sticklepath*; I preached at Five. In the Evening the House was crowded as before. After a short Exhortation, and an Hour spent in Prayer, I commended them to the Grace of God,

Wednes. 18. Before Eight we reached *Crediton* (or *Kirton*) or rather the Ruins of it. For the Houses on both Sides were all in Ashes, for several hundred Yards. Lighting on a serious Woman I ask'd, "Are the People of this Place now warn'd to seek God?" She answered, Although some of them perished in the Flames, the rest are just as they were before, cursing, swearing, drinking, playing, and making merry, without God in all their Thoughts." She added, "No longer ago than *Thursday* last, the Men who were rebuilding one of the Houses, were bitterly cursing and swearing one at another, and two of them above the rest, when an Arch they were under fell, and crushed those Two, with all their Bones in Pieces." Will ye not at length hear the Rod, and Him that hath appointed it?

Between Five and Six in the Evening we reached *Mine-head*. Finding a general Expectation of it among the People, about Seven I preached near the Sea-shore, to almost all the Inhabitants of the Place. Most of the Gentlemen of the Town were there, and behaved with Seriousness and Decency.

Thurs. 19. Having a Sloop ready, which came on purpose, we ran over the Channel in about four Hours. Some of our Friends were waiting for us on the Shore. About One we came to *Fowmon* Castle.

file. I found a natural Wish, " O for Ease and a Resting-Place." Not yet. But Eternity is at hand!

I preached at Six, and at Five in the Morning. *Frid. 20.* About Ten we set out for *Cardiff*: where in the Evening I preached in the Castle-Yard. All were serious and attentive,

Sat. 21. I rode to *Garth* in *Brecknockshire*, and on *Sund. 22.* preached in the Church there, both Morning and Afternoon. On *Mond. 23.* I preached in *Maesmennys* Church, and afterwards in the Church-yard at *Builth*. I observed only one Man with his Hat on: probably thro' Inattention; for he likewise kneeled down on the Grass with the rest, as soon as I began to pray.

Tuesf. 24. I preached at *Maesmennys* again, and about Five in *Landdu* Church near *Brecknock*. Such a Church I never saw before. There was not a Glass-Window belonging to it; but only Boards, with Holes bored here and there, through which a dim Light glimmered in. Yet even here may the Light of God's Countenance shine. And it has shone on many Hearts.

Wedn. 25. We rode over the still snowy Mountains. At Twelve I preached at *Killigaer*: in the Evening at *Cardiff*, and the next Evening at *Fonmon*. On *Sat. 28.* I returned to *Bristol*.

After resting here, for eight Days (though not unemployed) on *Mond. May 7.* I set out for the North. I preached about Eight at *Acton*: in the Afternoon at *Stroud*: in the Evening at *Painswick*, and at Five the next Morning. About Eight, *Tuesf. 8.* I called at *Glocester*, designing only to speak with a Friend: but finding an House full of People, I would not disappoint their Expectation, but stayed and preached on The Form and the Power of Godliness. This made me somewhat later than I intended at *Cheltenham*, where I preached on *By Grace ye are saved thro' Faith*, to a Company who seemed to understand just as much of the Matter, as if I had been talking *Greek*. I found a People of quite another kind

kind at *Gutherton*, to whom I preached on *Repent ye, and believe the Gospel*. And many called upon God for Grace so to do, even with strong Cries and Tears.

We had a remarkable Blessing again at Five in the Morning, *Wedn. 9.* About Noon I preached at *Stanley*, (a Mile from *Gutherton*) at Three in *Tewksbury*, and in the Evening at the Abby in *Eversham*.

Thurs. 10. Riding by *Birmingham*, I called at a Village three Miles beyond it. Here a poor Man was cursing and swearing at so uncommon a rate, that I was constrained to speak to him very plainly. He received it, drunk as he was, in great Love, and so did all his Companions.

Frid. 11. I preached at *Sheffield*: on *Sat. 12.* about Ten, at *Barley-hall*. In the Afternoon I rode to *Epworth*, and immediately went to Mr. *Maw's*, to return him Thanks for his good Offices to Mr. *Downes*, and his honest and open Testimony for the Truth, before the Worshipful Bench at *Kirton*. It was not his Fault, that those *Honourable Men*, regarded not the Laws either of God, or the King. But a Soldier they were resolved he should be, right or wrong—"BECAUSE he was a Preacher." So to make all sure, they sent him away, a Prisoner to *Lincoln Goal*!

My first Design was, to have gone the shortest Way from *Sheffield* to *Newcastle*. But it was well I did not, considering the inexpressible Panick, which had spread itself in all Places. So that I came just in Time to remind all the poor frightened Sheep, That *even the Hairs of our Head are all number'd*.

I preached thrice at *Epworth* on *Sunday*, and on *Mond. 14.* at *Terry*. The Constable which took Mr. *Downes* for a Soldier, with one of the Church Wardens were of my Audience. I was inform'd, they had threatned great Things before I came. But their Threatnings vanished into Air.

At Two many of our Brethren at *Epworth* met, whom I chearfully commended to the Grace of God. We were riding gently toward *Fishlake*, when two or three Persons met us, and begg'd " we would not go that Way; for the Town, they said, was all up in Arms, and abundance were waiting for us in the Way, many of whom had made themselves very Drunk, and so were ripe for any manner of Mischief." We accordingly rode to *Sykehouse* another Way. Some came in all hast hither also, to tell us, " All the Men in the Congregation would be prest." Others affirmed, " The Mob was just a coming, and that they would certainly fire the House, or pull it down to the Ground." I told them " Then our only way was, to make the best Use of it while it was standing." So I began expounding the Tenth Chapter of *St. Matthew*. But no Man opened his Lips against us.

Tues. 15 After comforting the little Flock at *Norton*, I rode the shortest Way to *Birfal*. Here I found our Brethren partly mourning, and partly rejoicing, on Account of *John Nelson*. On *Friday* the 4th Instant (they informed me) the Constables took him just as he had ended his Sermon at *Artherton*, and the next Day carried him before the Commissioners at *Hallifax*, the most active of whom was Mr. *Coleby*, Vicar of *Birfal*. Many were ready to testify, 'That he was in no respect such a Person as the Act of Parliament specified. But they were not hear'd. He was a Preacher; that was enough. So he was sent for a Soldier at once. †

At Seven I preached on the Hill, no Man interrupting me. Afterwards I inquired into the State of the Society, and found great Cause to bless God, whose Grace, even in these trying Times, was sufficient for them.

C 3

Wed.

† All the Particulars of this memorable Transaction is set down in " The Case of *John Nelson*, written by himself."

Wedn. 16. I talk'd at large with Mr. *Viney*. He said, " His first Perplexity arose, from reading and reflecting upon some Writings, which the Count published in *Pensilvania* : and that the more deeply he considered the whole Affair, the more thoroughly he was convinced, 1. That the Count was at least as much the Head of Theirs, as the Pope of the *Roman Church*. 2. That he had cruelly and unjustly broke up the Congregation at *Pilger-rub* in *Holstein*, because (in Obedience to the King of *Denmark*, their lawful Prince) they had disclaimed his Superiority over them. 3. That the Labourers among *the Brethren*, were absolutely Arbitrary in their Government of the People ; and lastly, That they grossly abused *The Lot*, in Support of their Arbitrary Power.

Thursf. 17. I preached at Five on *Matthew* the Tenth : at Noon, *Little Horton*, near *Bradford* : about Three in the Afternoon at *Stickerlane*, and at *Birfial* in the Evening.

Frid. 18. I rode to *Leeds*, and preached in great Peace. *Sat. 19.* I went on to Mr. *Clayton's* at *Wensley* ; and at *Sund. 20* preached in *Redmire Church* on Part of *John* iii. the Gospel for the Day. In the Afternoon I preached at *Bolton Chapel* on *We know that we are of God*. I was much pleased at the serious Behaviour of the Congregation, both in the Morning and Afternoon : especially at *Redmire*, where from a Village of about thirty Houses, we had more than fifty Communicants.

Mond. 21. I rode to *Newcastle* and passed a quiet Week. *Mond. 28.* I began visiting the Classes in the Town, and on *Sund. June 3*, those in the Country, which I had never found so much in earnest before. I trust, there is not only, not a disorderly Walker, but hardly a Trifler left among them.

Frid. 8. I preached at Night on *John* xvii. 3. The House could not contain the Congregation : and most of them stayed either within or without, till the End of the Midnight Hymn.

Sund.

Sund. 10. I preached at *Biddick*, about Eight: at *Tanfield*, as soon as Morning Prayer was over. At *Spen* about Three, and in *Newcastle* at Six. I concluded the Day, in praising God with the Society.

Mond. 11. I left *Newcastle*, and in the Afternoon met *John Nelson* at *Durham*, with *Thomas Beard*: another quiet and peaceable Man, who had lately been torn from his Trade and Wife and Children, and sent away as a Soldier: that is, banished from all that was near and dear to him, and constrained to dwell among Lions, for no other Crime either committed or pretended, than that of calling Sinners to Repentance. But his Soul was in nothing terrified by his Adversaries. Yet the Body, after a while, sunk under its Burden. He was then lodged in the Hospital at *Newcastle*, where he still praised God continually. His Fever increasing, he was let Blood. His Arm festered, mortified and was cut off: two or three Days after which God signed his Discharge, and called him up to his eternal Home.

“ Servant of God, well done! Well hast thou
(fought
 The better Fight; who single host maintain’d
 Against revolted Multitudes the Cause
 Of GOD, in Word, mightier than they in
(Arms.”

Tues. 12. In the Evening I came to *Knaresborough*. About Nine o’Clock I was informed, That the House in which we were, was beset on every Side, with Men, Women and Children, and desired those within to set open the Doors, and let all come in that would. When the House was full, I came down. The Noise presently ceased, and I proclaimed, *Christ our Wisdom, Righteousness, Sanctification and Redemption*. Only one drunken Man gave a little Interruption; but his Companions soon thrust him out of Doors. So let all Satan’s Devices fall on his
own

own Head ! I trust, this Mob did not come together in vain.

Wedn. 13. I rode to *Leeds*, and thence to *Birstal*.
Tues. 14. I accompanied *John Bennet* into *Lancashire*. I preached to a small Congregation at *Eleven* ; in the Afternoon at *Woodley* in *Cheshire* ; and in the Evening at *Chinley-End* in *Derbysire*, on *Repent ye and believe the Gospel*.

Frid. 15. I preached at *Chinley* at Five : about Noon in *the Peak*, and in the Evening at *Barley hall*.
Sat. 16. in the Evening I preach'd at *Sykehouse*. And by setting out early in the Morning, *Sund.* 17. at Eight preached in *Epworth*. I came thither in season. For two such Sermons as *Mr. Ramley* preached on this Day, so exquisitely bitter, and totally false, I cannot say I ever heard before.

After Evening Service I preached on *Rom. iii. 22.* to a much larger Congregation than in the Morning. And I believe all that were sincere of Heart, were exceedingly comforted.

Mond. 18. I left *Epworth*, and on *Wedn.* 20. in the Afternoon met my Brother in *London*.

Mond. 25. and the five following Days, we spent in Conference with many of our Brethren (come from several Parts) who desire nothing but to save their own Souls, and those that hear them. And surely as long as they continue thus minded, their Labour shall not be in vain in the Lord.

The next Week we endeavoured to purge the Society of all that did not walk according to the Gospel. By this Means we reduced the Number of Members to less than Nineteen Hundred. But Number is an inconsiderable Circumstance. May God increase them in Faith and Love !

Mond, July 9. My Brother set out for *Cornwall*. I had much Trouble for the fortnight following, in endeavouring to prevent an unwary Man from destroying his own, and many other Souls, On *Mond.* 23. when I set out for *Bristol*, I flattered myself, that the Work was done. But upon my Return, I found I had done just nothing : so that on *Thursday,*

day, *August 2.* I was constrained to declare in the Society, That *Thomas Williams* was no longer in connection with us.

Fri. 10. I preached to the Debtors in *Newgate*, and desired two or three of my Friends to attend them weekly. I had a serious, well-behaved Congregation. Perhaps God may give us some Fruit here also.

Tues. 14. Mr. *Piers* rode over with me to *Shoreham*, and introduced me to Mr. *Perronet*. I hope to have Cause of blessing God for ever, for the Acquaintance begun this Day.

Wedn 15. I went to *Bedlam*, at the repeated Request of Mr. S. who had been confined there above two Years. This was the Person, who while he was speaking against my Brother and me to the Society at *Kingswood*, was in a Moment struck raving Mad. But it seems, God is at length intreated for him, and has restored him to a sound Mind.

Thurs. 16. I received a remarkable Letter, Part of which is here subjoined :

Aug. 14. 1744.

Rev. S I R,

“**I** Was surprized on *Sunday*, when you was pleased to tell me, I carried things to Extremes, in denying the lawful Pleasures in Eating, I denied only Self-indulgence in Eating—All which I advance is, That he who will be Christ’s Disciple, must absolutely deny himself. It was once a great Self-denial to me, Not to go to a Play, or to other Diversions. But this is now no Self-denial to me at all. So that if I was now called to deny myself in these Things only, I might take up with what is past, and now live an agreable, self-indulgent Life. But God forbid. I plainly see every Hour produces Occasions of Self-pleasing. And this I apprehend is a sufficient Call for, and Rule of Self-denial. For Instance: in the Morning, it is a great Self-denial, to rise out of a warm Bed. But if I do not, I am im-
medi-

mediately condemned as a slothful Servant. If I do, I find a great inward Blessing. Under the Preaching, it is Self-pleasing, to see who is here, who there. But if I do let my Eye wander, I become cold and lifeless : if I deny myself, I often find even a present Reward. In walking the Streets, I can please myself, by looking this way and that ; on this Chariot, that House and Picture. But if I deny myself, for Christ's Sake, his Consolations abound with me.

But I may deny myself outwardly, and yet be Self-indulgent, namely by allowing myself in vain and trifling Thoughts. Here is a continual Fight, and an hard Struggle I must have before I conquer. But when I do overcome, I lose nothing by it ; for my Soul is delighted with secret Refreshments.

At Noon, I may find many pleasant Things. And of this it was, that I said to Mr. *Richards*, " If there are two Dishes set before you, by the Rule of Self-denial, you ought to eat of that which you like the least." And this Rule I desire to observe myself : always to choose what is least pleasing and cheapest. Therefore I feed much upon Milk, It is pleasant enough, and nothing I can find is so cheap. Whereas if one Sort of Food be dearer than another, and yet I abuse it, because more agreeable to my Appetite : this I apprehend is directly contrary to the Discipleship of a self-denying Master. And this Kind of self-indulgence (not in Food only) is practis'd by too many that know the Truth

I suppose, Sir, you now perceive, I do not condemn all pleasure in Eating. But I condemn all self-indulgence both in that and other things, particularly in Talking. Many who think themselves Believers, please themselves with talking more than is profitable, they talk even of the Things of God, till they bring a Deadness, nay, an unaccountable Carelessness over their Spirits. I don't say, they laugh or talk idly. But still they are not deeply serious, nor is their Conversation truly solid : where-

as I should think the Conscience of a true Believer,

is

is tender as the Apple of an Eye ; and that to such a one it would be less Pain to suffer the Rack, than to trifle, either in Word or Deed."

Tues. 21. I set out with a few Friends for *Oxford*. On *Wednesday* my Brother met us from *Bristol*. *Frid. 24.* *St. Barthelomew's* Day, I preached, I suppose, the last Time at *St. Mary's*. Be it so. I am now clear of the Blood of these Men. I have fully delivered my own Soul.

The Beadle came to me afterwards, and told me " The Vice-chancellor had sent him for my Notes." I sent them without delay, not without admiring the wise Providence of GOD. Perhaps few Men of Note would have given a Sermon of mine the Reading, if I had put it into their Hands. But by this Means it came to be read, probably more than once, by every Man of Eminence in the University.

I left *Oxford* about Noon, preached at *Wycombe* in the Evening, and on *Sat. 25.* returned to *London*.

Sat. Sep. 1. I talked pretty largely wrth *George Newans*, the supposed *Shropshire* Prophet. I am inclined to think, he believes himself : But I cannot believe GOD has sent him.

Wedn. 5. One sent me Word, " He had now found the right Way of worshipping GOD : and therefore he must leave off Prayer and the rest of our Will-Worship, and join himself with the *Quakers*." However in the Evening, he ventured among us once more. And GOD smote him to the Heart : so that he knew and felt and declared aloud, That he had no need of going elsewhere to find the Power of GOD unto Salvation.

Thurs. 6. I committed to the Dust the Remains of *Elizabeth Marsh*, a young Woman who had received a Sense of the pardoning Love of GOD about four Years before her Death, and had never left her first Love. She had scarce known Health or Ease from that Hour. But she never murmured or repined at
any

any thing. I saw her many times after she was confined to her Bed ; and found her always quiet and calm, always chearful, praising God in the Fires ; though longing to depart and to be with Christ. I could not learn that her Mind was ever clouded, no, not a Moment, from the Beginning of her Illness. But a few Days before she died, she told me, “ I am concerned I spoke a hasty Word to-day. One told me, You shall recover within ten Days. And I said, “ I don't want to recover.” A little before her Speech fail'd, she beckoned one to her, and said, “ Go and tell *Molly Brown* from me, she must come back to Mr. *Wesley*. I have not Breath to speak to her myself : but do *you* tell her, she *must* come back.” She had lost her Voice when I prayed with her the last Time, and commended her Soul to God. But

“ Her Eye dropt Sense, distinct and clear,
As any Muse's tongue cou'd speak.”

It said, “ To me, to die is gain, I walk thro' the Valley of the Shadow of Death, and fear no Evil.”

I could only speak a few Words at her Grave. But when I returned to the *Foundery*, God made his Word as a Flame of Fire. I spoke from that Passage in the *Revelation*, *And one of the Elders said unto me, What are these who are arrayed in white Robes ; and whence came they ? And I said, Sir, thou knowest. And he said unto me, these are they which came out of great Tribulation, and they washed their Garments, and made them white in the Blood of the Lamb.*

A young Man, Servant to Mrs. C. of *Newington*, went home deeply affected. The next Day he was taken ill, and every Day grew worse ; so that when I came to the House on *Monday* the 10th, (though I knew nothing of him, or of his Illness before) he was just gasping for Breath. It was a melancholy Sight. Both his Words and his Eyes “ witnessed huge Affliction and Dismay.” Death stared him in the Face, and he knew not God. He could but just say, “ For God's Sake, pray for me.”

John Nelson coming in, we asked Life for our Brother, in full Confidence of the Promise. All the Day as his Illness so his Terrors increased. But the next Day, God gave him Life from the Dead. He told me, " Now I am not afraid to die: for I know God loves me. I did not use to love you or you People: but now I love you as my own Soul. I love you all: I know you are the People of God; and I am just going to Him." He continued praising God as often as he could speak, and when he could not, his Eyes were fixt upwards. Between One and two on *Wednesday* Morning he cried out " I have lost my God? where is He? I cannot see Him." But he soon recovered himself and said, " Now I have found Him: and I shall lose Him no more." About Seven I prayed with him, and praised God on his Behalf; and not long after he fell asleep.

Frid. 14. I performed the last Office (according to his Desire) over his Body, which was interr'd in the Presence of a vast Multitude of People, at a small Distance from that of *Elizabeth Marsh*.

Sun. 16. I buried near the same Place, one who had soon finished her Course, going to God in the full Assurance of Faith, when she was little more than four Years old. In her last Sickness (having been deeply serious in her Behaviour for several Months before) she spent all the Intervals of her Convulsions, in speaking of, or to God. And when she perceived her Strength to be near exhausted, she desired all the Family to come near, and pray'd for them all, one by one; then for her Ministers, for the Church, and for all the World. A short time after, recovering from a Fit, she lifted up her Eyes, said, " Thy Kingdom come," and died.

All this Summer, our Brethren in the West had a hot Service, as those in the North of *England*. The War against the *Methodists*, so called, being everywhere carried on, with far more Vigour than the War against the *Spaniards*. I had Accounts of this from several Parts: one of which was as follows.

Rev. Sir,

“ **T**HE Word of God has free Course here, it runs and is glorified. But the Devil rages horribly. Even at *St. Ives*, we cannot shut the Doors of *John Nance's* House, to meet the Society, but the Mob immediately threaten to break them open. They now triumph over us more and more, saying, It is plain, nothing can be done against them. And in other Places it is worse. I was going to *Crouan* on *Tuesday* was fennight : on the Road two of our Brothers met me. When we came within a Mile of the House, we saw a great Mob at some Distance ; but they were going another Way. We then left our Horses at the House of a Friend, and went forward on Foot. Within a Quarter of a Mile of the Place where I was to preach, two Persons met us, who used to be Persecutors. But they now desired me, for God's Sake, “ Not to go up : for if I did, they said, there would surely be murder : if there was not already ; for many were knocked down before they came away.”

“ By their Advice and the Intreaties of those that were with me, I turned back to the House where we left our Horses. We had been there but a short Time, when many of the People came, being very bloody, and having been beaten very bad. But the main Cry of the Mob was after the Preacher, whom they sought for, in every Corner of the House ; swearing bitterly “ They only wanted to knock him on the Head, and then they should be satisfied.”

“ Not finding me there, they said, However they should catch him on *Sunday* at *Cambourn*. But it was *Mr. Westell's* Turn to go thither on *Sunday*. While he was preaching there, at *Mr. Harris's* House, a tall Man came in, and pulled him down. *Mr. Harris* demanded his Warrant. But he swore, “ Warrant or no Warrant, he should go with them : ” So he carried him out to the Mob, who took him away to the Church-town. They kept him there till *Tuesday*

day Morning, and then carried him to *Penzance*: where, in the Afternoon, he was brought before three Justices, and asked abundance of Questions, to which they required him to answer upon Oath. Then Dr. *Burlast* wrote his *Mittimus*, by Virtue of which he was to be committed to the House of Correction at *Bodmin* as a Vagrant. So they took him as far as *Cambourn* that Night; and the next Day, on to *Bodmin*.

I desire your continual Prayers for me,

Your weak Servant in Christ,

Henry Millard."

I pray, for what Pay, could we procure Men to do this Service? To be always ready, to go to Prison, or to Death?

Henry Millard did not long continue therein. After he had for some time fought a good Fight, he took the Small-pox, and in a few Days, joyfully resigned his Spirit to God.

The Justices who met at the next Quarter-Sessions at *Bodmin*, knowing a little more of the Laws of God and Man, declared Mr. *Westell's* Commitment to be contrary to all Law, and set him at Liberty without delay.

Tues. Oct. 30. I was desired to call on a young Gentlewoman dangerously ill. But I soon found, she needed no Physician for her Soul, being full of Righteousness and Good Works. However I spoke to her with all Plainness: and she awoke as one out of Sleep. She drank in every Word, and soon perceived the Want of a better Righteousness than her own. But her Companion sent her Father word, and she was immediately removed; so that I saw her no more.

Sun. Nov. 4. Poor *Richard I.* who in spite of his former Conviction, was now determined to renounce us and join the *Quakers*, ventured however once more to the Lord's Table. He had no sooner received,
than

than he dropt down, and cried with a loud Voice, " I have sinned; I have sinned against God." At that Instant, many were pierced to the Heart. I could hardly speak for some time. Several Mourners were filled with strong Consolation. And all said, " Surely God is in this Place ! "

About this Time I received a Letter, dated from the Camp at *Lisle*. Part of it ran as follows.

" *May 1.* We marched to the Camp, near *Brussels*. There a few of us join'd into a Society, being sensible, where two or three are gathered together in His Name, there is our Lord in the midst of them. Our Place of Meeting was a small Wood near the Camp. We remained in this Camp eight Days, and then removed to a Place called *Arsk*. Here I began to speak openly, at a small Distance from the Camp, just in the middle of the *English* Army. And here it pleased God to give me some Evidences, that my Labour was not in vain. We sang an Hymn, which drew about two Hundred Soldiers together, and they all behaved decently. After I had prayed, I began to exhort them, and tho' it rained very hard, yet very few went away. Many acknowledged the Truth; in particular a young Man, *John Greenwood*, by Name; who has kept with me ever since, and whom God has lately been pleased to give me for a Fellow-Labourer. Our Society is now increased to upwards of two Hundred, and the Hearers are frequently more than a Thousand; although many say, I am mad; and others have endeavoured to incense the Field-Marshal against us. I have been sent for, and examined several Times. But, blessed be God, He has always delivered me."

" Many of the Officers have come to hear for themselves, often nine or ten at a Time. I endeavour to lose no Opportunity. During our Abode in the Camp at *Arsk*, I have preached thirty-five Times in seven Days. One of those Times a Soldier who was present, called aloud to his Comrades, to come away, and not hear that Fool any longer. But it pleased

pleased God, to send the Word spoken to his Heart: so that he roar'd out in the Bitterness of his Soul, for a considerable Time: and then He who never fails those that seek Him, turned his Heaviness into Joy. He is now never so happy as when he is proclaiming the Loving-Kindness of God his Saviour.

" I was a little shocked at my first Entrance on this great Work, because I was alone, having none to help me. But the Lord helped me, and soon raised up *William Clements*, and in *June*, *John Evans* belonging to the Train, to my Assistance. Since we have been in this Camp, we have built two small Tabernacles, in which we meet at Eight in the Morning, at Three in the Afternoon, and Seven at Night: and commonly two whole Nights in each Week

Since I began to write this, we are come to our Winter Quarters: so that our Society is now parted. We are some in *Bruges*, some in *Ghent*. But it has pleased the LORD, to leave neither without a Teacher. For *John Greenwood* and I are in this City. And *B. Clements* and *Evans* are in *Ghent*. So that we trust our LORD will carry on his Work in both Places."

" We that are in *Bruges* have hired a small Place, in which we meet. And our dear LORD is in the midst of us. Many times the Tears run down every Face, and Joy reigns in every Heart

" I shall conclude with a full Assurance of your Prayers, with a longing Desire to see you, O when will the joyful Meeting be? Perhaps not on this side Death. If not, my Master's Will be done.

Your unworthy Brother in the LORD,

J. H."

Sund. 11. In the Evening I rode to *Brentford*. In the Inn where I lodg'd the next Night, was a Company of Men exceeding drunk. Nature suggested, " Why should you speak to them? It will be, at best,

best, Labour lost. For you may be well assured, none of them will mind one Word you say." However we spoke a few Words to them. One of them immediately rose up, and said " it was all true," followed us as well as he could into our Room, and appeared deeply convinced and strongly desirous, to serve a better Master.

Tues. 13. In the Evening we reached *Bath*, and the next Morning rode to *Bristol*. After spending a few Days there and at *Kingswood*, on *Sat. 24.* I came again to *London*.

Sund. 25. I conversed with one, who was greatly extolling the *comfortable* Way wherein the *Brethren* preach. I understood him well. One who was a Believer falls into Carelessness, or wilful Sin. If he comes to hear our Preaching then, we shake all his Bones in Pieces. If he comes to them, they stroke him and lull'd him a-sleep. O how does any Backslider escape this *comfortable* Preaching?

Sund. Dec. 2. I was with two Persons who believe, they are saved from all Sin. Be it so, or not, Why should we not rejoyce in the Work of God, so far as it is unquestionably wrought in them? For instance. I ask *John C.* " Do you pray always? Do you rejoyce in God every Moment? Do you in every thing give Thanks? In Loss? In Pain? In Sickness, Weariness, Disappointments? Do you desire nothing? Do you fear nothing? Do you feel the Love of God continually in your Heart? Have you a Witness in whatever you speak or do, That it is pleasing to God?" If he can solemnly and deliberately answer in the Affirmative, why do I not rejoyce and praise God on his Behalf? Perhaps, because I have an exceeding Complex Idea of Sanctification, or a sanctified Man. And so for fear he should not have attained all I include in that Idea, I cannot rejoyce in what he has attained.

After having often declared the same thing before many Witnesses, this Day Mr. *Williams* wrote a solemn Retraction, of the gross Slanders he had been propagating for several Months, concerning my Brother

ther and me. This he concluded in these Words :
 “ Though I doubt not but you can forgive me, yet
 I can hardly forgive myself : I have been so un-
 grateful and disobedient to the tenderest of Friends,
 who through the Power of God, were my Succour
 in all my Temptations——

“ I intreat your Prayers in my Behalf, that God
 may restore, strengthen, stablish and settle me in the
 Grace to which I have been called——That God
 may bless you, and your dear Brother, and that we
 may be all united again in one Fellowship, is the
 Prayer of him, who for the future, hopes to be

Your obedient Son and Servant

For CHRIST's Sake,

Thomas Williams.

Mon. 3. I answered the Letter I had received
 from *Flanders* ; an Extract of which is here subjoined.

Ghent

Rev. S I R,

Nov. 12. O. S. 1744.

“ **W**E made bold to trouble you with this, to
 acquaint you with some of the LORD's
 Dealings with us here. We have hired two Rooms,
 one small one, wherein a few of us meet every Day
 at one o'Clock ; and another large one for publick
 Service, where we meet twice a Day, at Nine in
 the Morning, and Four in the Afternoon : and the
 Hand of the Omnipotent God is with us, to the
 pulling down of the strong Holds of Satan——

“ The Seventh Instant, when we were met to-
 gether in the Evening, as I was at Prayer, one that was
 kneeling by me, cried out (like a Woman in travel)
 “ My Redeemer ! my Redeemer ! ” Which con-
 tinued about ten Minutes. When he was asked,
 “ What was the Matter,” he said, “ He had found
 that which he had often heard of, that is, An Hea-
 ven upon Earth : ” And some others had much a-do
 to forbear crying out in the same Manner.

Dear

“ Dear Sir, I am a Stranger to you in the Flesh. I know not if I have seen you above once, when I saw you preaching on *Kennington-Common*. And then I hated you, as much as now (by the Grace of God) I love you. The LORD pursued me with Convictions from my Infancy, and I often made abundance of good Resolutions. But finding as often, that I could not keep them (as being made wholly in my own Strength) I at length left off all Striving and gave myself over to all Manner of Lewdness and Profaneness. So I continued for some Years, till the Battle of *Dettingen*. The Balls then came very thick about me, and my Comrades fell on every Side. Yet I was preserved unhurt. A few Days after this, the LORD was pleased to visit me again. The Pains of Hell gat hold upon me, the Snares of Death encompassed me. I durst no longer commit any outward Sin, and I prayed GOD to be merciful to my Soul. Now I was at a Loss for Books But GOD took care for this also. One Day as I was at work, I found an old Bible in one of the Train-Waggons. To read this, I soon forsook my old Companions; all but one, who was still a Thorn in my Flesh. But not long after he sickened and died.

“ My Bible was now my only Companion, and I believed myself a very good Christian, till we came to Winter-Quarters, where I met with *John Haime*. But I was soon sick of his Company. For he robbed me of my Treasure; he stole away my Gods, telling me, “ I and my Works were going to Hell together.” This was strange Doctrine to me, who being wholly ignorant of the Righteousness of *Christ*, sought only to establish my own Righteousness. And being naturally of a stubborn Temper, my poor Brother was so perplex’d with me, that sometimes he was resolved (as he afterwards told me) to forbid my coming to him any more.

“ When the LORD had at length opened my Eyes, and shewn me that *by Grace we are saved, thro’ Faith*, I began immediately to declare it to others, though

I had not as yet experienced it myself. But *Octo. 23.* as *William Clements* was at Prayer, I felt on a sudden a great Alteration in my Soul. My Eyes overflow'd with Tears of Love. I knew I was through *CHRIST* reconciled to God; which inflam'd my Soul with fervent Love to Him, whom I now saw to be my compleat Redeemer.

“ O the tender Care of Almighty God, in bringing up his Children! How are we bound to love so indulgent a Father, and to fall down in Wonder and Adoration of his great and glorious Name for his tender Mercies! ——— Dear Sir, I beg you will pray for him who it not worthy to be a Door-keeper to the least of my Master's Servants.

John Evans.”

He continued both to preach and to live the Gospel, till the Battle of *Fontenoy*. One of his Companions saw him there, laid across a Cannon, both his Legs having been taken off by a Chain-shot) praising God and exhorting all that were round about him; which he did till his Spirit returned to God.

Mond. 17. In the Evening I rode to *Brentford*. Many poor Wretches, endeavoured to make a Disturbance, just as I began to preach, and employed one of their Number, one utterly void of Shame, to lead the Way. But he acted his Part with so uncommon a Degree, both of Impudence and Dulness, that when I turned about, and asked, to whom he belonged? his Companions were ashamed to own him. So some went away, and the rest stood still. And we had a quiet and comfortable Hour.

Sund. 23. I was unusually lifeless and heavy, till the Love-feast in the Evening: when just as I was constraining myself to speak, I was stop'd, whether I would or no. For the Blood gushed out of both my Nostrils, so that I could not add another Word. But in a few Minutes it staid, and all our Hearts and Mouths were opened to praise God.

Yet the next Day I was again as a dead Man. But in the Evening, while I was reading Prayers at

Snow's

Snow's-fields, I found such Light and Strength, as I never remember to have had before. I saw every Thought (as well as Action or Word) just as it was rising in my Heart; and whether it was right before God, or tainted with Pride or Selfishness. I never knew before (I mean not as at this Time) what it was, *To be still before God*.

Tues. 25. I waked, by the Grace of God, in the same Spirit: and about Eight, being with two or three that believed in Jesus, I felt such an Awe and tender Sense of the Presence of God, as greatly confirmed me therein. So that God was before me all the Day long: I sought and found Him in every Place; and could truly say, when I lay down at Night, "Now I have *lived* a Day."

Thurs. 27. I called on the Solicitor whom I had employed, in the Suit lately commenced against me in Chancery. And here I first saw that foul Monster, *A Chancery-Bill!* A Scroll it was of forty-two Pages, in large Folio, to tell a Story which needed not to have taken up forty Lines! And stuffed with such stupid, senseless, improbable Lies (many of them too, quite foreign to the Question) as I believe, would have cost the Compiler his Life, in any *Hæthen* Court, either of *Greece* or *Rome*. And this is *Equity* in a *Christian* Country! This is the *English* Method of redressing other Grievances!

I conclude this Year with the Extract of a Letter, which I received some Weeks before.

Hon. S I R,

" I Beg leave to give you a short Account of my Experience, from the Time I can remember.

" In my Childhood confused Convictions often passed through my Mind, so that I had almost always had the Fear of God before my Eyes, and a Sense of his seeing me, and I frequently used to abstain from Sin upon that Account. When I did sin, I was immediately checked and grieved; so that I generally was serious, nothing like any of my other Brothers, and was on that Account esteemed a good Child,

and

and greatly cared for. I constantly said my Prayers, and was much given to reading : But it was chiefly Plays and Romances ; of which I was as fond as I was of Cards, Shews, Races, Feasts, and whatever are called, Innocent Diversions. Yet even these were always a Burthen to me when over ; so that I was forced to own, All these are Vanity.

“ At about Sixteen I was sent to *Yarmouth*, where I fell twice or thrice into Intemperance, for which I was severely reprov'd in my Conscience ; but I used to make up Matters by going oftener to Church. And having good Health, and no Care, I was generally easy in my Mind, and gay and jocular in my Conversation.

“ In this Temper after about six Months I returned home. But a severe Temptation soon following, and a severe Illness in my Head, made me think more and more of what is beyond the Grave : this also made me exceeding diligent in Prayer, till God not only restored my bodily Health, but also gave me Power against my inward Enemy, and Peace to my troubled Soul.

“ In half a Year after, I was called to *London*, where, for the first Year, I had little Religion left, only that I never missed Church. But after I was settled, Conviction began to revive, particularly for Sins of Omission. I prayed three times in a Day, and I was uneasy if I missed once. I read all books of Religion that came in my Way. And now, because I prayed and read so much, and went constantly to Church, and sometimes to the Sacrament, I thought myself in a right good Way. And yet I was continually uneasy, though I knew not why ; till one Day I light on *Thomas à Kempis*. The more I read the more I liked it. I bought one of the books, and read it over and over. I was more convinced of Sin than ever and had more Power against it. I forsook many things which I allowed myself in before : though I still allowed myself to see a Play once a Month. But the last I saw, I felt a Hell in

in my Conscience, for a Week after, so that I determined, even for Ease, never to go again.

“ I was now well settled in the Form of Godliness, and I knew a little of the Power of it, when I was pre'd by a Relation, to pay him a Visit at *Oxford*, which I did at *Whitsuntide* 1742. But here I soon lost both Power and Form. I saw many Places, was much in Company, and grew more dead to the Things of God, every Day than other. I was truly glad to see *London* again, and the very first Night, began to consider, How I might recover my Peace? But before I had executed any thing, I was seized with a Fever. I looked up to God. But all was dark with the Trouble both of my Body and Mind, I really thought, I should have gone distracted. Yet I was too Self-righteous to beg for mere Mercy. All my Cry was, LORD give me Health, and I will obey Thee.

“ GOD did give me Health, and I was more diligent than ever in going to Church and Sacrament: infomuch that on a Week day, I have gone four or five times to Church in an Afternoon. Yet Sin was my Master, although every Time I fell into it, I was condemned exceedingly. I began now to see, that my Laughter and Jestings were wrong. But I thought, if I left them my Friends would cast me off. So I went on, sinning against Light, and never finding Peace for one whole Day together.

“ One Day being in great trouble of Mind, and thinking, Where shall I find a Man, who lives up to the Rules given by *Kempis*, it came strongly into my Mind, “ Go to the Foundery ” Immediately I went, but with Fear and Trembling. Here I continued a constant Hearer for above two Months, before I spoke to one Person belonging to it: which I purposely abstained from, that I might the more exactly observe the whole Behaviour, both of yourself and those that heard you. And the more closely I examined, the more clearly I was con-

convinced, " These are the Men I have been seeking so long."

" At last I was admitted into the Society, and after the usual Trial, into the Bands: I was now continually walking upon the Wings of Love. The Life and Power of Religion was all my Talk. I was not ashamed to declare it before all Men; for the Candle of the LORD constantly shone upon my Head.

" At present, I find my Soul continually hungry and thirsting after the Spirit's Indwelling in me. I often find a solid Peace, a serious Watchfulness, a Presence of Mind, never confused or hurried: a sweet Communion with God, Good-will toward all Men, with much Grief at their Misery, but no Fear. I can with unaccountable Boldness, yet with Meekness and Love, reprove the most daring Sinner. And the more I obey this Spirit, the more of it I feel: the more sensible I am of my own Weakness, and at the same Time filled with Praise and Amazement, to feel my Strength in the LORD."

Saturday, January the 5th, 1745,

Desiring to see once more our old Acquaintance Mr. *Gambold*, my Brother and I called at *James Hutton's*. We found there not him, but Mr. S. A New Creature indeed! (though not in the Gospel Sense) so extremely gay, easy, unconcerned. That one of the Primitive Christians, instead of supposing him to be *at rest*, as he termed it, *in the Wounds of Jesus*, would have judged, he had never heard of his Name; much less of taking up his Cross daily.

I had often wonder'd at myself (and sometimes mentioned it to others) that ten-thousand Cares of various Kinds, were no more Weight or Burthen to my Mind, than ten-thousand Hairs were to my Head. Perhaps I began to ascribe something of this to my own Strength. And thence it might be, that on *Sund. 13.* that Strength was with-held, and I felt what it was to be troubled about many things.

One and another and another hurrying me continually, it seized upon my Spirit more and more ; till I found it absolutely necessary to fly for my Life : and that without Delay. So the next Day, *Mond. 14.* I took Horse, and rode away for *Bristol*.

Between *Bath* and *Bristol*, I was earnestly desired to turn aside, and call at the House of a poor Man, *William Shalwood*. I found him and his Wife sick in one Bed, and with small Hopes of the Recovery of either. Yet (after Prayer) I believed they would *not die but live, and declare the Loving-kindness of the LORD*. The next Time I called, he was sitting below Stairs, and his Wife able to go abroad.

As soon as we came into the House at *Bristol*, my Soul was lighten'd of her Load, of that insufferable Weight which had lain upon my Mind, more or less for several Days. On *Sunday* several of our Friends from *Wales*, and other Parts, joined with us in the great Sacrifice of Thanksgiving. And every Day we found more and more Cause to praise God, and to give him Thanks for his still-increasing Benefits.

I found peculiar Reason to praise God, for the State of the Society, both in *Bristol* and *Kingswood*. They seem'd at last clearly delivered from all vain Jangling, from idle Controversies and Strife of Words, and determined, not to know any thing, save JESUS CHRIST and him crucified.

Wedn. Jan. 30. All our Family were at *St. James's* our Parish Church. At Twelve we met together, to pour out our Souls before God, and to provoke each other to Love and to Good-Works. The Afternoon I set a-part for visiting the Sick. Blessed be God, this was a comfortable Day.

Thurs. 31. I rode to *Coleford*, about twenty (real, twelve computed) Miles South-east from *Bristol*. The Colliers here were only not as famous as those at *Kingswood* were formerly. I preached near the Road Side ; for the House could not contain a tenth Part of the Congregation. None opposed or mocked

or

or smiled. Surely some of the Seed, is fallen upon good Ground.

Mon. Feb. 4. I had the Pleasure of receiving from Dr. *Hartley*, a particular Account of Dr. *Cheyne's* last Hours, during his last Illness, he felt a gentle and gradual Decay, so that he apprehended what the Event would be. But it did not appear to give him any Concern. He seemed quite loose from all below, till without any Struggle, either of Body or Mind, he calmly gave up his Soul to God.

Tues. 5. We set out early, and the next Day at Noon, met the little Society at *Windsor*. We called at *Bremford* likewise, and after a short Stop, rode on and reached *London* in the Evening.

Sund. 17. I laboured much with one of our Brethren, whose Eyes the Antinomians had just opened, and for the present he seem'd to be convinced. Put I donbt that Conviction will not continue ; it being not so easy to remove any one from that Gospel, which Flesh and Blood hath revealed unto them.

My exhorting the Congregation here, not to consult with Flesh and Blood, but to attend the Morning Preaching, occasioned my receiving the following Letter,

Dear S I R,

“ **F**OR some Time past I have been very negligent of coming in a Morning, though I have been often severely reprov'd in my own Mind for omitting That which I knew was my Duty both to God and my Brethren. And from time to time, when you have exhorted us to partake of so useful a Privilege, I have always been coudemned.

“ A few Days ago I set myself to consider, whence this Slackness must proceed. And I soon saw, the Root of it was, an evil Heart of Unbelief, departing from the living God, and therefore from his Service. The pernicious Branches of this I found to be Ignorance and Sloth. It was Ignorance of myself that caused me to cry, Peace, Peace, and to say within myself, I know enough and am satisfied. And
whi e

while I was in this State, Pride, Anger, Lust, Worldly-mindedness, Levity, and Carelessness toward God and Man, successively got the Dominion over me, so that I was no more like a Christian than like an Angel. Yet I felt but little Trouble for it, (save at times) and thereby I sunk into a Gulph of Sloth, which got the Dominion over me in such a manner, that I not only was content, frequently to lie in Bed till Eight, but in the Day time did not care to stir one Step forward, especially if it was to visit the Sick or Distressed. I was forced to drag myself to and fro, and a heavy Load I was to myself. And yet my Eyes were so blinded, that I was scarce sensible of my Sin. The Cross I could hardly bear naming; for being so used to shun it at all times, it became a very harsh Word to me, and I did not love to hear of it. But Glory be to God, ever since this Examination, I have been a little stirred up; though still I am in danger of this Evil or any other. LORD leave me not! For without Thee I can do nothing.

“ I find, whenever I know myself, poor and miserable, and blind, and foolish; and while I have a deep Sense of my Want of Love, Humility, Meekness, Seriousness and Wisdom; I then am in earnest in every Duty, particularly rising in the Morning. But when I am inwardly Careless and proud, full and wise enough, then I can very quietly neglect not only this, but every Help which God has given me.

“ And yet (to speak the whole Truth) I am apt to attribute some Part of my late Sloth and Slackness, to too smooth a Doctrine which it seems to me has been lately preached among us. I thought the Doctrine of Perfection in all its Parts (Perfect Love, Meekness, Humility, Resignation) has not been so strenuously insisted on, as in times past, but only now and then mentioned in general Terms: and hereby I was encouraged to be content in this groveling State, hanging between Nature and Grace, Flesh and Spirit. Then it was suggested, “ Lying in
Bed

Bed is not exprefly forbidden in Scripture, nor is rifing early exprefly commanded." Yet Glory be to God, I had Power from Him to refift and overcome this Thought: and being earneft with the LORD laft Night, this Morning he did give me both a Will and a Power to break through, which I thankfully ufed, and came to meet my Brethren at Five, with primitive Joy and Satisfaction."

Mond. 18. I fet out with *Richard Mofs* for *New-castle*. *Wedn. 20.* Soon after we paffed through *Leicefter*, a Gentleman of *Leicefter* overtook us, kept us Company to *Loughborough*, dined with us there, then rode back to *Leicefter*. His main Buſinefs, I found, was to talk with me. He ſaid, He had long been very Low-fpirited, had had the very beſt Advice, and taken abundance of Phyſick, and yet was as bad, or worſe than ever. I explained his Caſe to him at large, and adviſed him to apply to that Phyſician, who alone heals the Broken in Heart.

In the Evening I preached to the little Flock at *Nottingham*. The next Day *William Holmes* met us at *Doncaſter*, and pilotted us throguh the Mire, and Water, and Snow, lately fallen to *Sykehouſe*. Finding the Congregation ready, I began preaching as ſoon as I came in, and exhorted them to follow after the great Gift of God. Several from *Epworth* met us here, and we rejoiced unto God with Reverence.

Frid. 22. There was ſo much Snow about *Borough-bridge*, that we could go on but very ſlowly: info-much that the Night overtook us when we wanted fix or ſeven Miles to the Place where we deſigned to lodge. But we pushed on at a Venture acroſs the Moor, and about Eight came ſafe to *Sand-button*.

Sat. 23. We found the Roads abundantly worſe than they had been the Day before: not only be-
 cauſe the Snows were deeper, which made the Cauſe-
 ways in many Places unpaſſable (and Turn-pike
 Roads were not known in theſe Parts of *England*, till

some Years after) but likewise because the Hard Frost, succeeding the Thaw, had made all the Ground like Glafs. We were often obliged to walk, it being impossible to ride, and our Horses several times fell down while we were leading them, but not once while we were riding them, during the whole Journey. It was past Eight before we got to *Gateshead Fell*, which appeared a great, pathless Waste of White. The Snow filling up and covering all the Roads, we were at a Loss how to proceed; when an honest Man of *Newcastle* overtook and guided us safe into the Town.

Many a rough Journey have I had before; but one like this I never had, between Wind and Hail, and Rain, and Ice, and Snow, and driving Sleet, and piercing cold. But it is past. Those Days will return no more, and are therefore as tho' they had never been.

“ Pain, Disappointment, Sicknefs, Strife,
Whate'er molests or troubles Life;
However, grievous in its Stay,
It shakes the Tenement of Clay,
When past, as nothing we esteem;
And Pain, like Pleasure, is but a Dream.”

On *Monday* and *Tuesday* I diligently enquired, Who were offended at each other? This being the Sin which of all others most easily besets the People of *Newcastle*. And as many of them as had Leisure to meet, I heard Face to Face. It was now an easy Thing to remove their Offences. For God was in the Work. So that they were, one and all, as willing to be reconciled to each other, as I was to have them.

Feb. 27. Being *Wednesday*, after the Publick Prayers, the little Church in our House met together. Misunderstandings were cleared up, and we all agreed, To set out anew, Hand in Hand, and by the Grace of God, to forward one another, in running the Race which is set before us.

Sund.

Sund. March 3. As I was walking up *Pilgrim-street*, hearing a Man call after me, I stood still. He came up and used much abusive Language, intermix'd with many Oaths and Curses. Several People came out, to see what was the Matter : on which he push'd me twice or thrice and went away.

Upon Enquiry, I found this Man had signaliz'd himself of a long Season, by abusing and throwing Stones at any of our Family who went that Way. Therefore I would not lose the Opportunity, but on *Mond. 4.* sent him the following Note :

Robert Young,

I Expect to see you, between this and *Friday*, and to hear from you, that you are sensible of your Fault. Otherwise, in Pity to your Soul, I shall be obliged to inform the Magistrates of your assaulting me Yesterday in the Street. I am

Your real Friend,

JOHN WESLEY.

Within two or three Hours, *Robert Young* came, and promised a quite different Behaviour. So did this gentle Reproof, if not save a Soul from Death, yet prevent a Multitude of Sins.

Sund. 10. We had a useful Sermon at *All-Saints* in the Morning, and another at our own Church in the Afternoon. I was much refreshed by both, and united in Love both to the two Preachers and to the Clergy in general.

The next Day I wrote to a Friend as follows,

Newcastle upon Tyne,

March 11, 1745-6.

I Have been drawing up this Morning a short State of the Case between the Clergy and us, I leave you to make any such Use of it as you believe will be to the Glory of God.

1. About

1. About seven Years since we began preaching *inward, present* Salvation, as attainable by *Faith Alone*.

2. For preaching *this Doctrine* we were forbidden to preach in the Churches.

3. We then preached in *private Houses*, as Occasion offered: and when the Houses could not contain the People, in the open Air.

4. For *this* many of the Clergy *preached* or *printed* against us, as both Hereticks and Schismaticks.

5. Persons who were Convinced of Sin, beg'd us to advise them more particularly, How to flee from the Wrath to come? We replied if they would all come at one Time (for they were numerous) we would endeavour it.

6. For *this* we were represented, both from the Pulpit and the Press (we have hear'd it with our Ears and seen it with our Eyes) as introducing *Papery*, raising *Sedition*, practising both against Church and State: and all Manner of Evil was publicly said both of us and those who were accustomed to meet with us.

7. Finding some Truth herein, *viz.* That some of those who so met together, walked disorderly, we immediately desired them not to come to us any more.

8. And the more steady were desired to overlook the rest, that we might know if they walked according to the Gospel.

9. But now several of the *Bishops* began to speak against us, either in Conversation or in Public.

10. On this Encouragement several of the Clergy stirr'd up the People to treat us as Out-laws or Mad Dogs.

11. The People did so, both in *Staffordshire, Cornwall*, and many other Places.

12. And they do so still, wherever they are not restrained by their Fear of the Secular Magistrate.

Thus the Case stands at present. Now what can *we* do, or what can *you* our Brethren do toward
Healing

Healing this Breach? which is highly desirable; that we may withstand, with joint Force, the still increasing Flood of Popery, Deism and Immorality.

Desire of *us* any thing we can do with a safe Conscience and we will do it immediately. Will *you* meet us here? Will you do what we desire of you, So far as you can with a safe Conscience?

Let us come to Particulars. Do you desire us, 1. To preach Another, or to desist from preaching this Doctrine?

We think you do not desire it, as knowing we *cannot do this* with a safe Conscience. Do you desire us, 2. To desist from preaching in Private Houses, or in the *open Air*? As things are now circumstanced, this would be the same, as desiring us not to preach at all.

Do you desire us, 3. to desist from advising those who now meet together for that Purpose? Or in other Words, To dissolve our Societies?

We cannot do this with a safe Conscience: for we apprehend many Souls would be lost thereby, and that God would require their Blood at our Hands.

Do you desire us, 4. to advise them only one by one.

This is impossible, because of their Number.

To you desire us, 5. To suffer those who walk disorderly still to mix with the rest?

Neither can we do this with a safe Conscience; because *Evil Communications corrupt good Manners*.

Do you desire us, 6. to discharge those Leaders of Bands or Classes (as we term them) who overlook the rest?

This is in Effect, to suffer the disorderly Walkers still to mix with the rest, which we dare not do.

Do you desire us, lastly, to behave with Reverence toward those who are Overseers of the Church or God? And with Tenderness, both to the Character

rafter and Persons of our Brethren, the inferior Clergy?

By the Grace of God, we can and will do this. Yea, our Conscience beareth us witness, That we have already laboured So to do; and that, at all Times and in all Places.

If you ask, what we desire of *you* to do? We answer, 1. We do not desire any one of you to let us preach in your Church, either if you believe us to preach false Doctrine, or if you have upon any other Ground, the least Scruple of Conscience concerning it. But we desire, any who believes us to preach true Doctrine, and has no Scruple at all in this Matter, may not be either Publickly or Privately discouraged, from inviting us to preach in his Church.

2. We do not desire that any one who thinks That we are Hereticks or Schismaticks, and that it is his Duty to preach or print against us, as such, should refrain therefrom, So long as he thinks it is his Duty: (although in this Case, the Breach can never be healed.)

But we desire, that none will pass such a Sentence. till he has calmly considered both Sides of the Question: that he would not condemn as unhear'd, but first read what we have written, and pray earnestly, that G O D may direct him in the right Way.

3. We do not desire any Favour, if either Popery, Sedition, or Immorality be proved against us.

But we desire, you will not credit without Proof any of those senseless Tales that pass current with the Vulgar: that if you do not credit them yourselves, you will not relate them to others (which we have known done) yea, that you will confute them, so far as ye have Opportunity, and discountenance those who still retail them abroad.

4. We do not desire any Preferment, Favour or Recommendation from those that are in Authority, either in Church or State. But we desire

(1) That if any thing material be laid to our Charge, we may be permitted to answer for ourselves. (2) That you would hinder your Dependents from stirring up the Rabble against us, who are certainly not the proper Judges of these Matters: and (3) That you would effectually suppress and thoroughly discountenance all Riots and popular Insurrections, which evidently strike at the Foundation of all Government, whether of Church or State.

Now these Things you certainly can do, and that with a safe Conscience. Therefore till these Things are done, the Continuance of the Breach is chargable on you and you only."

Sat. 16. I visited Part of the Sick: (for I could not see them all in one Day.) I found many in Heaviness, through various Temptations, added to that of bodily Pain: But none sorrowing as Men without Hope; though some deeply mourning after God.

The following Week I visited the Societies in the Country. On *Thurs. 28.* a Gentleman called at our House, who informed me his Name was *Adams*: that he lived about forty Miles from *Newcastle*, at *Osmotherly* in *Yorkshire*, and had hear'd so many strange Accounts of the *Methodists*, that he could not rest till he came to inquire for himself. I told him, he was welcome to stay as long as he pleas'd, if he could live on our Lenten Fare. He made no Difficulty of this, and willingly staid till the *Monday* fennight following, when he returned home fully satisfied with his Journey.

Sat. April 6. Mr. *Stephenson* of whom I bought the Ground, on which our House is built, came at length, after delaying it more than two Years, and executed the Writings. So I am freed from one more Care. May I in every thing, make known my Request to God!

We met at Four in the Morning on *Easter-day*, and great was our Joy in the LORD, I preached on *The LORD is risen indeed*; and at *Southbiddick* at Seven o'Clock

o'Clock. In the Evening many of our Brethren from all Parts were present, and we again praised God with joyful Lips.

Mond. 15. We met at half hour past four, and the Room was filled from End to End. Many of the Rich and Honourable were there; so that I found it was Time for me to fly away. At Eight I preached in the Street at *Chester*, to a large and quiet Congregation. At *Darlington* (it being the Fair-Day) we could scarce find a Place to hide our Head. At length we got into a little Inn, but were obliged to be in a Room, where there was another Set of Company, some of whom were cursing and swearing much. Before we went away, I step'd to them, and ask'd, "Do you think yourselves, That this kind of Talking is right?" One of them warmly replied, "Sir, We have said nothing which we have need to be asham'd of." I said, "Have you not need to be ashamed of disobliging your best Friend? And is not God the best Friend you have? They stared first at me, and then at one another. But no Man answer'd a Word.

In the Evening I preached at the inn in *Northalerton*, where Mr. *Adams* and some of his Neighbours met me. On his saying, "He wished I could have Time, to preach in his House at *Osmotherley*:" I told him, "I *would* have Time, if he desired it," and ordered our Horses to be brought out immediately. We came thither between Nine and Ten. It was about an Hour, before the People were gathered together. It was after Twelve before I lay down; yet (thro' the Blessing of God) I felt no Weariness at all.

Tues. 16. I preached at Five on *Rom. iii. 22.* to a large Congregation, Part of whom had sat up all Night, for Fear they should not wake in the Morning. Many of them I found, either were, or had been Papists. O how wise are the Ways of God! How am I brought, without any Care or Thought of mine, into the Center of the Papists in *Yorkshire*? O that God would arise and maintain his

his own Cause ! And all the Idols let Him utterly abolish !

After Sermon, an elderly Woman ask'd me abruptly, " Dost thou think Water Baptism an Ordinance of CHRIST ? " I said, " What saith Peter ? *Who can forbid Water, that these should not be baptized, who have received the Holy Ghost even as we ?* " I spoke but little more before she cried out, " 'Tis right ! 'Tis right ! I will be baptized." And so it was the same Hour.

About Eight in the Evening, I reach'd *Sykebo*, and preached to a little Company there. *Wean* 17. I rode by *Epworth* to *Grimsby*. The North-East Wind was full in our Face, and exceeding Sharp I began preaching before Eight : but to such a Congregation as I had not lately seen : so stupidly rude and noisy, encouraged thereto, by their Fore-speaker, a drunken Alehouse-keeper. I singled him out and fastened upon him, till he chose to withdraw. The rest were soon calmed and behaved very quietly, till the Service was ended.

Tburf. 18. In the Afternoon I rode to *Hainton*. Mr. *Clark*, the Minister of *Barksworth*, a Mile from thence, having several Times sent Word he should be glad to see me, I went to his House, and spent an agreeable Hour, with an open-hearted, friendly Man, not strongly prepossess'd, and I believe, truly desirous to know the whole Will of God.

Fri. 19. *William Fentwick*, rode with me to *L——d* : the Minister of which had told him again and again, " Be sure to bring Mr. *Wesley* with you when he comes. It is for my Soul : for the Good of my poor Soul." When we were alone he told me, " Sir, I have read your Writings : but I could not believe them till very lately. Now I know your Doctrine is true. God himself has shewn it to me. A few Days since I was in a great Agony of Soul, praying to God to forgive my Sins. And there was such a Light about me as I cannot express : and I knew, God had heard my Prayer. And my Heart was
F fill'd

fill'd with the Love of God ; and ever since I pray and praise Him all day long."

I asked, If he had told this to any one else ? He said, " I began to tell it one I thought a very good Christian. But he seem'd to think I was distracted. So I spoke no more. And indeed I don't know any that would hear me."

I told him, " You will meet with many such Trials as this, and with many others, which you are not yet aware of." He answer'd, " I know that I cannot bear them of myself. I have no Strength, unless I watch and pray always. But I *do* pray always. And what are Trials to *me* ? I am not in the World. I live in Eternity. I cannot turn any Way but I see God. He is with me continually and on every Side."

I found much Comfort from this strong Instance of the Mercy of God. And so I did also from a Letter wrote by one of our Preachers, concerning whom I often feared, I had laboured in vain. It ran in these Words.

Dear S I R,

I Am fully convinc'd, your Fear concerning me proceeds intirely from your Love to my Soul. Therefore I should think myself guilty of the greatest Ingratitude, if I did not endeavour to make a proper Use of your kind Reproof.

" I know my Soul has not prospered. I know my Conversation has not always been as in the Presence of God. I know, I have not been, nor yet am, as I desire to be, a serious, lowly Follower of JESUS CHRIST. I have not been so exemplary in my Behaviour, as was consistent with the important Work wherein I was employed. But, dear Sir, let me beseech you, in God's Name, tell me, Do you really think, that instead of profiting, I destroy others ? That so by desisting to preach, I may perish alone, and not the People perish with me. O, Sir, shall I be an Instrument in the Devil's Hand, to destroy the Souls for which CHRIST died ? O that my
Tongue

Tongue may cleave to the Roof of my Mouth, rather than I should continue to do this great Evil ! O LORD, be merciful unto me, and forgive my Sin ; for it is great !

“ I am not guiltless. But blessed be GOD, I have lately discover'd, or rather *felt* many Things which were Hindrances of the Work of GOD in my Soul. I saw them before ; but I saw in vain. I was not restless to be deliver'd from them, and therefore they still continued as so many insurmountable Barriers in my Way. I have been lately in great Trouble of Mind : the Reproofs I received putting me upon a narrow Self-Examination, I soon found many Things wrong, and they lay so heavy upon me, that I went mourning all the Day long. GOD only knows the Uneasiness I felt. But, blessed be GOD, He did not leave me in Distress, but in the midst of Trouble sent me Comfort. O may my Soul for ever praise him !

I have long been in a kind of dead and lifeless State, having lost those pleasing Tastes of GOD's Love I once enjoyed. I have not been able to find any Delight in Prayer. Nor could I pray from my Heart. If I forced myself to pray (for it was a grievous Cross) Shame cover'd my Face : and I durst scarce lift up my Eyes, conscious of my own Unfaithfulness to GOD, and my Negligence in Watching. All Intercourse was stopp'd between GOD and my Soul. Indeed when I have been praying with, or speaking to others, I have often found the Spirit of GOD invivifying my own Soul. But when I came before GOD in secret, intending to pour out my Complaint before Him, my Mouth hath been stop'd, and the Devil presently whisper'd, “ What Profit is it that you pray ? ” If I persevered notwithstanding, my Mind has been filled with a thousand impertinent Thoughts, so that I was either forced from my Knees, or could only Sigh or Groan underneath my Misery. My Heart seemed harder and harder, so that I verily thought, I should at length become a Cast-away.

“ But

“ But blessed be God, I have for some time found a Revival of Love, and have had more Communion with God than for a long Season. O may it be my constant Care, to watch and pray; the Neglect of which was the chief Cause of my former Deadness. The Levity and Inconstancy of Mind which used to oppress me, I find greatly taken away; and at present, (God grant it may always continue) the Remembrance of them is grievous to me. I often find great Sweetness in my Soul, and can weep for my past Ingratitude to God. O pray for me, dear Sir, if you love me, that I may never more resist his Grace!

“ I cannot tell you, how much I think myself obliged to you, under God, for all your Care, Reproofs, and Kindnesses. May God reward you! And may I never, never make an ill use of them; but love and reverence you, and praise God for his Love, in making you an happy Instrument of Good to my Soul.”

I rode to *Epworth* in the Afternoon. *Sund. 21.* I preached in the House at Five, on *Quench not the Spirit*: about Eight, at the Cross, and again in the Evening, to most of the Adults in the Town. Poor Mr. R's Sermon, from Beginning to End, was another *Railing Accusation*. Father, forgive him! For he knoweth not what he doth.

Mond. 22. I rode with *William Holmes* to *Norton*, and after preaching there to a small Company, went on to *Oulton*, three Miles from *Leeds*, where a numerous Congregation was waiting. On *Tuesday* I preached at *Leeds*, *Armley*, and *Birstal*. The next Evening, I was constrained to continue my Discourse there, near an Hour longer than usual: God pouring out such a Blessing, that I knew not how to leave off.

Thursf. 25. I preached at *Horton* and *Bradford*. Here I could not but observe, how God has made void all their Labour, who *make void the Law thro' Faith*. Out of their large Societies in these Towns,
how

how small a Remnant is left? In *Horton*, scarce ten Persons out of Fourscore. In *Bradford*, not one Soul.

Friday and Saturday, at *John Bennet's* Request, I preached at several places in *Lancashire* and *Cheshire*. *Sun. 28.* I preached at Five (as I had done over-night) about a Mile from *Altringham*, on *Watch and pray, that ye enter not into Temptation*. A plain Man came to me afterward and said, "Sir, I find Mr. *Hutchings* and you do not preach the same Way. You bid us read the Bible and Pray, and go to Church; but he bids us, let all this alone: and says, "If we go to Church and Sacrament, we shall never come to CHRIST.

At Nine I preached near *Stockport* to a large Congregation. Thence we rode to *Bongs* in *Derbyshire*, a lone House, on the Side of a high, steep Mountain, whither abundance of People were got before us. I preached on God's justifying the Ungodly, and his Word was as Dew upon the tender Herb. At Five I preached at *Mill-town*, near *Chapp'l in the Frith*. The poor Miller, near whose Pond we stood, endeavoured to drown my Voice, by letting out the Water, which fell with a great Noise. But it was labour lost; for my Strength was so increased, that I was heard to the very Skirts of the Congregation.

Mond. 29. I preached at *Taddington* in the *Peak*, and rode from thence to *Sheffield*, where I preached on the Floor of the late House, (which the good Protestant Mob had just pull'd down) to the largest and one of the quietest Congregations I ever remember to have seen there. *Tues. 30.* I preached at *Barley-hall*, and *Wedn. May 1.* at *Nottingham*.

Thurs. 2. I rode to *Markfield*. The Church was full, though the Notice was so short. But I was sorry to hear, some of the neighbouring Churches are likely to be empty enough. For the *Still Brethren* I found had spread themselves into several of the adjacent Parishes. And the very first Sins their Hearers

leave off, are reading the Bible, and running to the Church and Sacrament.

Frid. 3. In the Evening we came to *Wednesbury*. A while ago *the Waves* here were mighty, and raged horribly. But the LORD that dwelleth on High is mightier, and has still'd the Madnefs of the People. I preached at Seven without any Noife or Hindrance at all. All was equally quiet on *Saturday*. *Sund. 5.* The Number of People even at Five, obliged me to preach abroad. About One I preached at *Tipton-Green*, and about Four at *Wensbury*. A few Persons at firft threw fome Clods: but they were quickly glad to retreat: fo that there was no Interruption at all while I applied thofe gracious Words of our LORD, *Come unto me all ye that labour and are heavy-laden, and I will give you Rest.*

I made hafte from hence to *Gofton's Green* near *Birmingham*. where I had appointed to preach at Six. But it was dangerous for any who flood to hear; for the Stones and Dirt were flying from every Side, almoft without Intermission, for near an Hour. However very few Persons went away. I afterwards met the Society, and exhorted them, in fpite of Men and Devils, to continue in the Grace of God.

Mond. 6. I dined at *Studley*, where a poor Man was fwearing almoft at every Sentence. I ask'd him, "If he thought that was well done? And began to tell him, how God loved him." He got up as in a-maze, made many Bows, faid, "I ask Pardon, Sir, of God and you, and hope it will be a Warning to me all the Days of my Life."

In the Evening I preached at *Evesham*. The next Day, Mr. *Taylor* of *Quinton* came, who on *Wedn. 8.* rode with us to *Oxford*. I cannot fpend one Day here, without Heavinefs in my Heart, for my Brethren's Sake. O God, when wilt thou fhew thefe, who fay they are rich, that they are poor, and miferable, and blind, and naked?

Frid. 10. I preached at *High-Wycombe* in an open Place, to a mix'd Multitude: fome of whom were

as rude as they dared to be, having none of the great Vulgar to fet them on.

Sat. 11. I came to *London*. The Sower of Tares, I found, had not been idle, but shaken many, and moved some from their Stedfastness, who once seemed to be Pillars. The next Week, finding no other Way to convince some who were hugely in love with that solemn Trifle, my Brother and I were at the Pains of reading over *Robert Barclay's Apology* with them. Being willing to receive the Light, their Eyes were opened. They saw his Nakedness and were ashamed.

Thurs. 23. We had one more Conversation with one that had often strengthened our Hands; but now earnestly exhorted us (What is Man!) "To return to the Church: to renounce all our Lay-Assistants: to dissolve our Societies: to leave off Field-preaching, and to except of Honourable Preferment!"

Wedn. 29. I talk'd at large with *Howel Harris*, not yet carried away by the Torrent of *Antinomianism*. But how long will he be able to stand? Only till he consents to stand Neuter. When he is brought, Not to oppose, he will quickly yield.

I would wish all to observe, That the Points in Question between us and either the *German* or *English* Antinomians, are not Points of Opinion, but of Practice. We break with no Man for his Opinion. We think and let think. I cannot better express my Sense of this, than it is done by a serious Man in the following Letter.

Dear S I R,

"I Ought to have mentioned sooner my receiving yours, concerning Mr. *Edwards* of *New-England*. Mr. *Robe* is of his Opinion as to the Thing (the Doctrine of Particular Redemption) but not as to the absolute Necessity of believing either the one or the other side of the Question. And it is the maintaining the Necessity of his side of the Question, which you justly blame. For the same Reason I suppose
you

you would blame the maintaining the Necessity of your side of the Question. On whatsoever Side of the Question one be, I apprehend, this Mistake of the Necessity of it, proceeds from what Mr. *Lock* calls, “ The Association of Ideas.” People long accustomed to explain the essential Things of Christianity, in such a particular Way, and never having observed, how they can be explained in any other, transfer their Zeal for these essential Things, to their own Way of Explication, and believe there is a necessary Connexion between them, when in fact there is not. This has produced many Mischiefs and Animosities, among all Sorts of People. I would take my Ground to stand on for clearing this, on what you say in the same Letter to me. “ Whosoever agrees with us in that Account of Practical Religion given in the *Character of a Methodist*, I regard not what his other Opinions are : the same is my Brother, and Sister, and Mother. I am more assured, That Love is of God, than that any Opinion whatsoever is so. Herein may we increase more and more.

“ I have often thought since I was favour’d with that Letter, how far it natively and clearly went, as to many things that occasion Contentions and Schisms, even among real Christians : and what, as it natively and clearly follows from this Principle, our Practice ought to be.

“ One Effect of this has been, to make me think I have not yet met with any Set of People, whose Practice is not, in several remarkable Particulars, inconsistent with this good Principle. But I will not suffer myself to be fully persuaded of this, as to one Set of Men, till I have the Happiness to meet with your Brother and you, and talk over some Particulars, which you will allow me calmly and impartially to lay before you. May the Holy Ghost lead you into all Truth, and into every Right Way.

“ As

“ As to outward Communion with those in whom your Characteristic is found,

1. Is it not our Duty and theirs, to keep that Communion together, as far as we can without Sin ? And except in that Case, is not separating from each other even in outward Communion a Sin ? Consequently, Is it not a Sin in any of us, to set out outward Communion on such a Foot, that others who have this Characteristic, cannot join in that Communion, without Sin in them ? Is it not also our Duty, not to stumble them, by *our Way* of insisting on our particular Opinions ? And is it not a Sin in them, To be easily stumbled at us on that Account ?

2. Is it not far wrong in any of us to teach our Particular Opinions (especially to those whom we are to instruct in the Essentials of Religion) so as to lead them into such an Association of Ideas, between these Essentials and those Opinions, which want of Judgment, Narrowness of Thought, and Impatience of Spirit, are so apt to lead even the Strong into ? Do we not often see, how almost incurably this prejudices the Weak against their Brethren in CHRIST, and perplexes their Minds about those Opinions, and takes them off from the serious Consideration of the Essentials ? Nay, have we not seen even the Strong in Grace, as well as Learning, mistake the LORD's shining on their Souls, on Account of their receiving and applying the Essentials, for an Approbation of their particular Opinions ? And have we not seen such hereby led, to bear Persecution from, and in their Turn, to inflict it on their Brethren ? Almost every one cries out against this Spirit of Persecution. But few seem to dive into the Causes of it : and fewer still heartily seek after and follow the Effectual Cure. And therefore,

3. Is it not the Duty both of Ministers and of private Christians in their several Stations, to shew that our particular Opinions are not so important, but that one in whom the grand Characteristic is found,

found, may hold different, nay contrary Opinions ? Is it not the Duty of all, in their respective Stations, to prevent or dissolve that groundless Association of Ideas ? And is not the quite contrary done by almost all ? Do they not proceed, as if they were rather desirous, to establish (not dissolve) that Association of Ideas, in favour of their own Particular Opinions ? And thereby (tho' perhaps their own Hearts hide it from them) to establish their Party, and fix their Adherents unto them ?

4. Since, as you justly say, " We are more sure that Love is of God, than that any Opinion whatsoever is so," Is it not our Duty to follow that Love with all our Brethren in CHRIST, and the native Consequence of it, Outward Communion ? So far, I mean, as that Communion does not imply our owning as true, an Opinion which we do not believe to be so. And yet,

5. When one is a Member of a Community, where many are extremely bigotted to their own Opinions : in such a Case, may not Outward Communion with our other Brethren in CHRIST, be kept in some Instances and not in others ? But still, Is it not our Duty to use all our Prudence and Diligence, to bring all the LORD'S People from this Bigotry, into that dear, mutual, universal Love, and that actual Communion, which is the native Consequence of it ? "

Sund. June 9. In the Evening I rode to *Colebrook*, on *Monday* to *Marlborough*, and on *Tuesday* to *Bristol*. The Antinomians had taken true Pains here also, to seduce those who were shewing their Faith by their Works. But they had reap'd little Fruit of their bad Labour. For upon the most diligent Enquiry, I could not find, that Seven Persons out of Seven Hundred, had been turned out of the Old Bible-Way.

We left *Bristol* early on *Frid. 14.* and on *Sunday* Morning reached *St. Ginnys*. The Church was moderately fill'd with serious Hearers, but few of them appear'd

appear'd to *feel* what they hear'd. I preached both Morning and Afternoon, and on *Monday Evening*. And many *assented* to and *approved* of the Truth.

Tuesf. 18. Being invited by the Rector of *St. Mary Week* (about seven Miles from *St. Ginnys*) to preach in his Church, we went thither in the Afternoon. I had not seen in these Parts of *Cornwall*, either so large a Church or so large a Congregation. Thence we rode to *Lanest*, where *Mr. Bennet* read Prayers, and I preached on *The Redemption that is in JESUS CHRIST.*

Wednesf. 19. *Tresmere* Church was fill'd within and without, while I preached on *Rom. iv. 7.* Here I took Leave of a poor, mad, original Enthusiast, who had been scattering abroad Lies in every Quarter. In the Evening, *Mr. Thompson* and *Shepherd* rode with me to *St. Eath*, and the next Day to *Redruth*.

Being inform'd here of what had befallen *Mr. Maxfield*, we turned aside toward *Crozan* Church-town. But in the Way, we received Information, That he had been removed from thence the Night before. It seems, the valiant Constables, who guarded him, having received timely Notice, That a Body of five-hundred *Methodists* were coming to take him away by Force, had with great Precipitation carried him two Miles further, to the House of one *Henry Tomkins*.

Here we found him, nothing terrified by his Adversaries. I desir'd *Henry Tomkins* to shew me the Warrant. It was directed by *Dr. Borlace*, and his Father, and *Mr. Eustick*, to the Constables and Overseers of several Parishes, requiring them to "apprehend all such able-bodied Men, as had no lawful Calling or sufficient Maintenance; and to bring them before the aforesaid Gentlemen at *Marazion*, on *Frid. 21.* to be examin'd, whether they were proper Persons, to serve his Majesty, in the Land-service.

It was indors'd (by the Steward of *Sir John St. Aubin*) with the Names of seven or eight Persons, most of whom were well known, to have lawful
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Callings, and a sufficient Maintenance thereby. But that was all one: they were call'd *Methodists*. Therefore Soldiers they must be. Underneath was added, " A Person, his Name unknown, who disturbs the Peace of the Parish."

A Word to the Wise ! The good Men easily understood, This could be none but the *Methodist*-Preacher, for who " disturbs the Peace of the Parish," like one who tells all Drunkards, Whoremongers, and Common-swearers, " You are in the high Road to Hell ? "

When we came out of the House, forty or fifty *Myrmidons* stood ready to receive us. But I turn'd full upon them, and their Courage fail'd ; nor did they recover, till we were at some Distance. Then they began blustering again, and throwing Stones ; one of which struck Mr. *Thompson's* Servant.

Frid. 21. We rode to *Marazion* (vulgarly call'd *Marketjew.*) Finding the Justices were not met, we walk'd up *St. Michael's Mount*. The House at the Top is surprizingly large and pleasant. Sir *John St. Aubin* had taken much Pains, and been at a considerable Expence, in Repairing and Beautifying the Apartments. And when the Seat was finish'd, the Owner died !

About Two Mr. *Thompson* and I went into the Room, where the Justices and Commissioners were. After a few Minutes, Dr. *Borlase* stood up and ask'd, " Whether we had any Business ? " I told him " We have. We desir'd to be hear'd, concerning one who was lately apprehended at *Crowan*." He said, " Gentlemen, the Business of *Crowan* does not come on yet. You shall be sent for, when it does." So we retir'd, and waited in another Room, till after Nine o'Clock. They delay'd the Affair of Mr. *Maxfield* (as we imagin'd they would) to the very last. About Nine, he was call'd. I would have gone in then. But Mr. *Thompson* advised to wait a little longer. The next Information we receiv'd was, That they had sentenced him to go for a Soldier. Hearing this, we went strait to the Commission-Chamber

Chamber. But the Honourable Gentlemen were gone.

They had ordered Mr. *Maxfield*, to be immediately put on board a Boat, and carried for *Penzance*. We were inform'd, " They had first offer'd him to the Captain of a Man of War, that was just come into the Harbour. But he answer'd, " I have no Authority to take such Men as these : unless you would have me give him so much a Week, to preach and pray to my People."

Sat. 22. We reached *St. Ives* about Two in the Morning. At Five I preached on *Love your Enemies* : and at *Gwenap*, in the Evening, on *All that will live Godly in Christ Jesus, shall suffer Persecution*.

We hear'd To-day, that as soon as Mr. *Maxfield* came to *Penzance*, they put him down into the Dungeon : and that the Mayor being inclined to let him go, Dr. *Borlase* had gone thither on purpose, and had himself read the Articles of War in the Court, and delivered him to One, who was to act as an Officer.

Sund. 23. I preached in *Gwenap* at Five, and about Eight at *Stitbians*, to a large and quiet Congregation. Thence we went to *Wendron* Church. At Two I preached a Mile and half from the Church, under a large shady Tree, on Part of the Epistle for the Day, *Marvel not, if the World hate you, &c.* At Five I began at *Crowan*, the Head-Quarters of the People that delight in War. While I was expounding Part of the second Morning Lesson, Capt. *R.* came with a Party of Men, ready for Battle. But their Master riding away in two or three Minutes, their Countenances quickly fell. One and another stole off his Hat, till they were all uncovered ; nor did they either move or speak, till I had finish'd my Discourse.

We rode hence to *St. Ives* : where *Mond. 24.* I preached at Five, on *Watch and pray, that ye enter not into Temptation*. As we returned from Church at Noon, a famous Man of the Town, attacked us, for the Entertainment of his Masters. I

turned back, and spoke to him, and he was ashamed. In the Afternoon, as I was walking over the Market-Place, he just put out his Head ; but after one Scream, ran back into the House with great Precipitation. We expected a Visit in the Evening from some of the Devils drunken Champions, who swarm here on a Holy-day, so called. But none appear'd. So after a comfortable Hour, we praised God, and parted in Peace.

Tues. 25. We rode to St. *Just*. I preached at Seven to the largest Congregation I have seen since my Coming. At the Meeting of the earnest, loving Society, all our Hearts were in a Flame : and again at Five in the Morning, while I explained, *There is no Condemnation to them that are in CHRIST JESUS.*

When the Preaching was ended, the Constable apprehended *Edward Greenfield* (by a Warrant from Dr. *Borlase*) a Tinner, in the Forty-sixth Year of his Age, having a Wife and Seven Children. Three Years ago he was eminent for Cursing, Swearing, Drunkenness, and all manner of Wickedness. But those old Things had been for some time past away. And he was then remarkable for a quite contrary Behaviour.

I ask'd a little Gentleman at St. *Just*, "What Objection there was to *Edward Greenfield*?" He said, "Why, the Man is well enough in other Things. But his Impudence the Gentlemen cannot bear. Why, Sir, he says he knows his Sins are forgiven!" — And, *for this Cause*, he is adjudg'd to Banishment or Death!

I preached at *Morva* and *Zunvor* in my Return to St. *Ives*. *Fri. 28.* Mr. *Thompson* and *Bennet* returned home. *Sat. 29.* I preached at St. *Just* again, and at *Morva* and *Zunvor* on *Sund. 30.* About Six in the Evening, I began preaching at St. *Ives*, in the Street, near *John Nance's* Door. A Multitude of People were quickly assembled, both high and low, rich and poor. And I observ'd not any Creature to laugh or smile, or hardly move Hand or Foot. I expounded
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the Gospel for the Day, beginning with, *Then drew near all the Publicans and Sinners for to hear him.* A little before Seven came Mr. Edwards from the Mayor, and ordered one to read the Proclamation against Riots. I concluded quickly after; But the Body of the People appear'd utterly unsatisfied, not knowing how to go away. Forty or Fifty of them begg'd they might be present at the Meeting of the Society. And we rejoiced together for an Hour in such a Manner, as I had never known before in *Cornwall*.

Tues. July 2. I preached in the Evening at St. *Just*. I observ'd not only several Gentlemen there, who I suppose never came before, but a large Body of Tinnors, who stood at a Distance from the rest, and a great Multitude of Men, Women and Children beside, who seem'd not well to know, why they came. Almost as soon as we had done singing, a kind of Gentlewoman began. I have seldom seen a poor Creature take so much Pains. She scolded, and screamed, and spit, and stamp'd, and wrung her Hands, and distorted her Face and Body all manner of Ways. I took no Notice of her at all, good or bad; nor did almost any one else. Afterwards I hear'd, she was one that had been bred a Papist; and when she hear'd, we were so, rejoiced greatly. No Wonder she should be proportionably angry, when she was disappointed of her Hope.

Mr. *Eustick*, a Neighbouring Gentleman came, just as I was concluding my Sermon. The People opening to the right and left, he came up to me and said, " Sir, I have a Warrant from Dr. *Borlase*, and you must go with me." Then turning round, he said, " Sir, are you Mr. *Shepherd*? If so, you are mentioned in the Warrant too. Be pleas'd, Sir, to come with me." We walked with him to a publick House, near the End of the Town. Here he ask'd me, If I was willing to go with him to the Dr.? I told him, Just then, if he pleas'd. " Sir, said he, I must wait upon you to your Inn; and in the
- Morn-

Morning, if you will be so good as to go with me, I will shew you the Way." So he handed me back to my Inn and retir'd.

Wedn. 3. I waited till Nine. But no Mr. *Eustick* came. I then desir'd Mr. *Shepherd*, to go and inquire for him at the House wherein he had lodg'd ; Si forte edormisset hoc villi : He met him coming, as he Thought, to our Inn. But after waiting some Time, we inquired again, and learn'd he had turn'd aside, to another House in the Town. I went thither and ask'd, " Is Mr. *Eustick* here ? " After some Pause, one said, Yes ; and shew'd me into the Parlour. When he came down he said, " O Sir, will you be so good as to go with me to the Dr's." I answer'd, " Sir, I came for that Purpose." " Are you ready, Sir ? " I answer'd, Yes. " Sir, I am not quite ready. In a little Time, Sir. In a quarter of an Hour. I will wait upon you. I will come to *William Chenball's*." In about Three-quarters of an Hour he came, and finding there was no Remedy, he call'd for his Horse, and put forward towards Dr. *Berlase's* House. But he was in no haste : so that we were an Hour and a Quarter riding three or four measur'd Miles. As soon as we came into the Yard, he ask'd a Servant, is the Doctor at home ? Upon whose answering, " No, Sir, he is gone to Church : " he presently said, " Well, Sir, I have executed my Commission. I have done, Sir, I have no more to say."

About Noon Mr. *Shepherd* and I reach'd *St. Ives*. after a few Hours rest, we rode to *Gwenap*. Finding the House would not contain one fourth of the People, I stood before the Door. I was reading my Text, when a Man came, raging as if just broke out of the Tombs : and riding into the thickest of the People, seized three or four, one after another, none lifting up a Hand against him. A second (Gentleman, so call'd) soon came after, if possible more furious than he ; and ordered his Men to seize on some others, Mr. *Shepherd* in particular. Most of the People however stood still as they were before,
and

and began singing an Hymn. Upon this Mr. *B* lost all Patience, and cried out with all his Might, "seize him, seize him. I say, Seize the Preacher, for his Majesty's Service." But no one stirring, he rode up and struck several of his Attendants, cursing them bitterly for not doing as they were bid. Perceiving still, that they would not move, he leap'd off his Horse, swore he would do it himself, and caught hold of my Cassock, crying, "I take you to serve his Majesty." A Servant taking his Horse, he took me by the Arm, and we walked Arm in Arm for about three quarters of a Mile. He entertain'd me all the Time, with the Wickedness of the Fellows belonging to the Society." When he was taking Breath, I said, "Sir, be they what *they* will, I apprehend it will not justify *you*, in seizing me in this Manner, and violently carrying me away, as you said, to serve his Majesty." He replied, "I seize you! and violently carry you away! No, Sir, no. Nothing like it. I ask'd you to go with me to my House. And you said, you was willing. And if so, you are welcome. And if not, you are welcome to go where you please." I answer'd, "Sir, I know not if it would be safe, for me to go back through this Rabble," "Sir, said he, I will go with you myself." He then called for his Horse, and another for me, and rode back with me to the Place from whence he took me.

Thurs. 4 I rode to *Falmouth*. About Three in the Afternoon I went to see a Gentlewoman who had been long indisposed. Almost as soon as I was set down, the House was beset on all Sides, by an innumerable Multitude of People. A louder or more confused Noise could hardly be at the taking of a City by Storm. At first Mrs *B*. and her Daughter endeavoured to quiet them. But it was Labour lost. They might as well have attempted to still the Raging of the Sea. They were soon glad to shift for themselves, and leave *K. E.* and me to do as well as we could. The Rabble roar'd with all their Throats, "Bring out the *Canorum*! Where is the

Cancrum ?" (an unmeaning Word which the *Cornish* generally use instead of *Methodist*.) No Answer being given, they quickly forced open the outer Door, and fill'd the Passage. Only a Wainscot-Partition was between us, which was not likely to stand long. I immediately took down a large Looking-Glass which hung against it, supposing the whole Side would fall in at once. When they began their Work with abundance of bitter Imprecations, poor *Kitty* was utterly astonish'd, and cried out, "O Sir, what must we do?" I said, "We must pray." Indeed at that Time, to all Appearance, our Lives were not worth an Hours Purchase. She ask'd, "But, Sir, is it not better for you to hide yourself? To get in to the Closet?" I answered "No. It is best for me to stand just where I am." Among those without, were the Crews of some Privateers, which were lately come into the Harbour. Some of these, being angry at the Slowness of the rest, thrust them away, and coming up altogether, set their Shoulders to the inner Door, and cryed out, "Avast, Lads, Avast!" Away went all the Hinges at once, and the Door fell back into the Room. I step'd forward at once into the midst of them and said, "Here I am. Which of you has any thing to say to *me*? To which of you have I done any Wrong? To you? Or you? Or you?" I continued speaking, till I came, bare headed as I was (for I purposely left my Hat, that they might all see my Face) into the middle of the Street, and then raising my Voice, said, "Neighbours, Countrymen! Do you desire to hear me speak!" They cried vehemently, "Yes, yes. He *shall* speak. He *shall*. Nobody shall hinder him." But having nothing to stand on, and no Advantage of Ground, I could be hear'd by few only. However I spoke without Intermission, and as far as the Sound reached, the People were still: till one or two of their Captains turn'd about and swore, "Not a Man should touch him. Mr. *Thomas* a Clergyman then came up, and ask'd, "Are you not asham'd to use a Stranger thus?" He was soon seconded by

two or three Gentlemen of the Town, and one of the Aldermen: With whom I walk'd down the Town speaking all the Time, till I came to Mrs. *Maddern's* House. The Gentlemen propos'd sending for my Horse to the Door, and desired me to step in and rest the mean time. But on second Thoughts, they judged it not advisable to let me go out among the People again. So they chose to send my Horse before me to *Penryn*, and to send me thither by Water; the Sea running close by the Back-door of the House in which we were.

I never saw before, no, not at *Walsal* itself, the Hand of God so plainly shewn as here. There I had many Companions, who were willing to die with me: Here not a Friend, but one simple Girl; who likewise was hurried away from me in an Instant, as soon as ever she came out of Mrs. *B's* Door. There I received some Blows, lost Part of my Cloaths, and was covered over with Dirt. Here, although the Hands of perhaps some Hundreds of People were lifted up to strike or throw, yet they were one and all stopped in the mid-way, so that not a Man touched me with one of his Fingers. Neither was any thing thrown from first to last: so that I had not even a Speck of Dirt on my Cloaths. Who can deny, That God heareth the Prayer? Or that he hath all Power in Heaven and Earth?

I took Boat at about half an hour past Five. Many of the Mob waited at the End of the Town, who seeing me escaped out of their Hands, could only revenge themselves with their Tongues. But a few of the Fiercest ran along the Shore, to receive me at my Landing. I walk'd up the steep, narrow Passage from the Sea, at the Top of which the Foremost-Man stood. I look'd him in the Face and said, "I wish you a good Night." He spake not, nor moved Hand or Foot till I was on Horse-back. Then he said, "I wish you was in Hell;" and turn'd back to his Companions.

As soon as I came within Sight of *Tolcarn* (in *Wendron* Parish) where I was to preach in the Evening, I
was

was met by many, running as it were for their Lives, and begging me to go no further. I ask'd, " Why not ? " They said, " The Church-wardens and Constables, and all the Heads of the Parish, are waiting for you at the Top of the Hill, and are resolv'd to have you. They have a special Warrant from the Justices met at *Helsion*, who will stay there till you are brought." I rode directly up the Hill, and observing four or five Horse-men well-dress'd, went strait to them and said, " Gentlemen, has any of you any thing to say to me ? I am *John Wesley* ? " One of them appear'd extremely angry at this, that I should " presume to say, I was Mr. *John Wesley*." And I know not how I might have fared, for advancing so bold an Assertion, but that Mr. *Colins*, the Minister of *Redruth* (accidentally, as he said) came by. Upon his accosting me, and saying, He knew me at *Oxford*. My first Antagonist was silent, and a Dispute of another kind began " Whether this Preaching had done any Good ? " I appealed to Matter of Fact. He allow'd (after many Words) " People are the better for the present : " but added, " To be sure, by and by, they will be as bad, if not worse than ever."

When he rode away, one of the Gentlemen said, " Sir, I would speak with you a little. Let us ride to the Gate " We did so, and he said, " Sir. I will tell you the Ground of this. All the Gentlemen of these Parts say, That you have been a long Time in *France* and *Spain*, and are now sent hither by the Pretender ; and that these Societies are to join him " Nay surely. *All the Gentlemen in these Parts*, will not lie against their own Conscience !

I rode hence to a Friend's House some Miles off, and found the Sleep of a labouring Man is sweet. I was inform'd there were many here also, who had an earnest Desire to hear " this Preaching." But they did not dare. Sir ———— having solemnly declared, nay, and that in the Face of the whole Congregation, as they were coming out of Church, " If any Man of this Parish dares hear these

Fellows, he shall not——come to my *Christmas* Feast."

Frid. 5. As we were going to *Trezilla*, (in *Gulra* Parish) several met us in a great Consternation, and told us, The Constables and Churchwarders were come and waited for us. I went strait on, and found a serious Congregation, but neither Churchwarden nor Constable: nor any Creature to molest us, either at the Preaching, or at the Meeting of the Society. After so many Storms, we now enjoy'd the calm, and prais'd God from the Ground of the Heart.

Sat. 16. I rode with Mr. *Shepherd* to *Gwenap*. Here also we found the People in the utmost Consternation. Word was brought, That a great Company of Tinnors, made drunk on purpose, were coming to do terrible Things. I labour'd much to compose their Minds. But Fear had no Ears: so that abundance of People went away. I preached to the rest, on *Love your Enemies*. The Event shewed, this also was a false Alarm, an Artifice of the Devil, to hinder Men from hearing the Word of God.

Sun. 7. I preached at Five to a quiet Congregation and about Eight at *Stithians*. Between six and seven in the Evening we came to *Tolcarn*. Hearing the Mob was rising again, I began preaching immediately. I had not spoke a Quarter of an Hour, before they came in View. One Mr. *Trounce* rode up first, and began speaking to me, wherein he was roughly interrupted by his Companions. Yet as I stood on a high Wall, and kept my Eyes upon them, many were softened and grew calmer and calmer: Which some of their Champions observing, went round and suddenly pushed me down. I light on my Feet, without any Hurt, and finding myself close to the warmest of the Horsemen, I took hold of his Hand and held it fast, while I expostulated the Case. As for being convinced, he was quite above it. However both he and his Fellows grew much milder, and we parted very civilly.

Mond.

Mon. 8. I preached at Five, on *Watch and Pray*, to a quiet and earnest Congregation. We then rode to *St. Ives*, the most still and honourable Post (so are the Times changed) which we have in *Cornwall*.

Tues. 9. I had just begun preaching at *St. Just*, when Mr. *E.* came once more, took me by the Hand, and said, "I must go with him." To avoid making a Tumult, I went. He said, "I had promis'd last Week, not to come again to *St. Just* for a Month." I absolutely denied the having made any such Promise. After about half an Hour, he handed me back to my Inn.

Wedn. 10. In the Evening I began to expound (at *Treveuan in Morva*) *Ho! Every one that thirsteth, come ye to the Waters.* In less than a quarter of an Hour, the Constable, and his Companions came, and read the Proclamation against Riots. When he had done, I told him, "We will do as you require; we will disperse within an Hour," and went on with my Sermon. After Preaching I had design'd to meet the Society alone. But many others also follow'd with such Earnestness, that I could not turn them back. So I exhorted them all, To love their Enemies, as CHRIST hath loved us. They felt what was spoken. Cries and Tears were on every Side: and all could bear Witness,

" Even now the LORD doth pour
The Blessing from above;
A kindly, gracious Shower
Of heart-reviving Love."

Thurs. 11. I found some Life even at *Zunnor*, and on *Frid. 12.* at *Gulval*. *Sat. 13.* I met the Stewards of all the Societies at *St. Ives*, and preached in the Evening at *Gwenap* without Interruption. *Sund. 14.* at Eight I preached at *Stitbians*, and earnestly exhorted the Society, "Not to think of pleasing Men, but to count all Things loss, so that they might win CHRIST. Before I had done, the Constables and Churchwardens came, and press'd one of the Hearers for a Soldier.

Mond.

Mond. 15. Mr. Bennet met us at *Trewint*, and told us, *Francis Walker* had been driven thence, and had since been an Instrument of great Good, wherever he had been. Indeed I never remember so great an Awakening in *Cornwall*, wrought in so short a Time; among young and old, rich and poor, from *Trewint* quite to the Sea-side

I preached between Four and Five, and then went on to *Lareast* Church, where I read Prayers, and preached, on *There is no Condemnation to them that are in CHRIST JESUS*. O how pleasant a Thing is even outward Peace! What would not a Man give for it, but a good Conscience!

Tues. 16 I read Prayers at Five, and preached in *Tresmere* Church. About Three I preached in *St. Mary Week* Church, on *Repent ye, and believe the Gospel*. Between Six and Seven I began reading Prayers at *Tamerton*, where I preached on *John iv. 24*. *Wed. 17.* I rode to Mr. *Thompson's* near *Barnstaple*, and the next Evening to *Mine-head*. Early on *Frid. 19.* we went on board, and in about four Hours cross'd the Channel and reach'd *Fonmon*.

We were here, as it were, in a New World, in Peace, and Honour, and Abundance. How soon should I melt away in this Sunshine! But the Goodness of God suffered it not. In the Morning I rode to *Cardiff*, where also there had been much Disturbance; but now all was calm. I preached there in the Evening. God gave a Blessing with his Word, and we greatly rejoiced before him.

Sund. 21. I preached at *Cardiff* at Five, and at *Wenwo* Morning and Afternoon. In the Evening I preached again at *Cardiff* in the Castle-yard, on *Great is the Mystery of Godliness*. I never saw such a Congregation in *Wales* before. And all behaved as Men fearing God.

Mond. 22. I preached at half hour after Four, and then set out with Mr. *Hodges*, Rector of *Wenwo*, for *Garth*, Mr. *Philips* guided us till he thought all the Difficulty was over. But it proved otherwise; for almost as soon as he left us, the Night coming on,
we

we got out of the Road, and might very probably have wander'd till Day-light, had not a Gentleman met us, and rode out of his Way, to shew us to Mr. *Gwynne's* House.

Tues. 23. I preached about Noon at *Maesmennys*, to a larger Congregation than the Church could contain. About Three I preached at *Builtb*. Five Clergymen of us were present, two Justices of Peace, and well nigh all the grown People in the Town. I had not known so solemn a Season before, since we came into *Wales*.

Wedn. 24. I preached at *Builtb* again, and afterwards at *Mafemennys*. Thence Mr. *Philips* rode with us to *Landdu* Church, where I preached at Six to a small serious Congregation. And the next Evening, *Thurs.* 25. I came back safe, blessed be God to *Bristol*.

I found both my Soul and Body much refresh'd in this peaceful Place. *Thurs.* Aug. 1, and the follow-Days, we had our second Conference with as many of our Brethren that labour in the Word as could be present.

During my Stay here, I took the Opportunity of visiting the little Societies round *Bristol*, in *Wiltshire*, and *Somerfetshire*.

Mond. 12 I was desired to read over my old Friend *Anthony Purvor's* Essay, toward a New Translation of the Bible. But how was I disappointed! I found the Text flat and dead; much alter'd indeed, but commonly for the worse: and the Notes merely critical, dull and dry, without any Unction, or Spirit or Life.

I had now Leisure to look over the Letters I had received this Summer: some Extracts of which are here subjoin'd.

London May 25, 1745.

Rev. S I R,

“**M**ARY COOK, who had been ill for above six Months, grew much worse a Week or two ago. She had been long remarkably serious,
and

and greatly desirous of knowing her Interest in CHRIST: but then her Desires were much increased, and she had no Rest in her Spirit, but cried unto him Day und Night. On *Monday* last, she mourned more than ever, and would not be comforted. Then she lay still a while, and on a sudden broke out,

“ Praise God from whom pure Blessings flow.”

Her Mother ask'd her the Cause of this, she said.

“ O Mother, I am happy, I am happy. I shall soon go to Heaven;” and many more Words she spoke to the same Effect. I called upon her a few Hours after, and found her still in a settled Peace. She told me, “ I am assured of GOD's Love to my Soul. I am not afraid to die. I know the LORD will take me to himself, LORD hasten the Time. I long to be with Thee.” On *Tuesday* and *Wednesday* she spoke little, being exceeding weak, but continued instant in Prayer. On *Wednesday* about Noon she desired her Mother to get her up into the Chair, which she did. A little before Three, her Mother holding her in her Arms, she desired her to let her go. Then placing herself upright in the Chair, with her Hands laid in her Lap, and a calm Majesty in her Countenance, she, said “ LORD, receive my Soul,” and expired.”

Bristol, June 6, 1745.

“ **I** Have deliver'd another of my Charge to the LORD. On *Saturday* Night *Molly Thomas* was taken home. She was always constant in the Use of all the Means, and behaved well, both at home and abroad. After she was taken ill, she was distress'd indeed, between the Pain of her Body, and the Anguish of her Soul. But where is all Pain gone, when Jesus comes? When he manifests himself to the Heart? In that Hour she cried out, “ CHRIST is mine! I know my Sins are forgiven me.” Then she sung Praise to Him that loved her, and bought her with his own Blood. The Fear of Death was gone, and she longed to leave her Father, her Mother, and all her Friends. She said, “ I am almost

at the Top of the Ladder. Now I see the Towers before me, and a large Company coming up behind me. I shall soon go. 'Tis but for CHRIST to speak the Word, and I am gone. I only wait for that Word, "Rise up, my Love, and come away."

When they thought her Strength was gone, she broke out again,

"CHRIST hath the Foundation laid,
And CHRIST shall build me up :
Surely I shall soon be made
Partaker of my Hope.
Author of my Faith He is ;
He its Finisher shall be :
Perfect Love shall seal me his
To all Eternity."

So she fell asleep. O LORD, my GOD, glory be to Thee for all Things. I feel such Desires in my Soul after God, that my Strength goes away. I feel there is not a Moment's Time to spare : and yet how many do I lose ? LORD JESUS give me to be more and more diligent and watchful in all Things. It is no matter to me, how I was an Hour ago. Is my Soul now waiting upon God ? O that I may in all Things, and through all Things, see nothing but CHRIST. O that when He comes, he may find me watching ! "

S. C.

June 27, 1745.

Dear S I R,

"**I** Sat up with *Isaac Kilby* three Nights, and being greatly comforted by many of his Expressions, I believed it would not be losing Time, to set a few of them down.

"On *Wedn. June 18*. When I came into the House, he was suppos'd to be near his End, His Body was in great Pain, and just gasping for Breath. But his Mind was in perfect Peace.

"He had little Strength to speak. But when he did (which was now and then on a sudden, as if

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immediately supported for that Purpose) his Words were strangely powerful, just as if they came from one who was now before the Throne of Glory.

“ When he had just drank something, I said, “ All may drink of the Water of Life freely.” He lifted up his Hands in great Love and said, “ Yea, all, all : all the World.”

“ After long Silence, he suddenly ask'd me, How I felt myself? I replied, “ I find great Consolation from the LORD.” He said, “ How strange it is, that such a Rebel as I, should bring Glory to God.”

“ When dosing his Mind would rove, but even then his Discourse consisted chiefly, of strong Exhortations to some of his Acquaintance, to repent and persevere in the Ways of God.

“ On *Friday* I called and found him in the same Spirit, full of Pain, yet full of Joy unspeakable. I could not forbear sitting up with him again. All his Words were full of Divine Wisdom, expressing a deep Sense of the Presence and Mercy of God, and of his own Unworthiness.

“ Mention being made concerning his Burial : (in the Beginning of his Sicknefs, he had desired, that Mr. *Wesley* might bury him, and preach a Sermon from that Text, *Remember thy Creator in the Days of thy Youth.*) He said “ Now I do not think of such Things. Bury me as you will. Yet I should be glad to have a Sermon preached. But just as Mr. *Wesley* pleases.”

“ He said to me, “ O go on, and you will rejoice as I do, in the like Condition.” He prayed, that he might die before the Morning ; but added, *Not as I will, but as Thou wilt.*”

“ Thus he continued till *Wedn. June 25.* when I sat up with him again. Being now much weaker, he roved more than ever. Yet when I ask'd “ *Isaac*, How do you find your Soul? ” He answer'd, “ I rejoice in God my Saviour. I am as Clay in the Hands of the Potter.” And about half an Hour after

ter Twelve, he went to sing Praise to God and the Lamb for ever."

" Some Circumstances related in the following Letter, which some may account odd Accidents, I think are such Instances of the Providence of God, as ought to be had in remembrance."

June 28, 1745. *Bristol.*

Rev. S I R,

" **O**N May 31. I went to *Sykehouse*, and exhorted the People at all Opportunities. On *Mond. June 3.* about Three in the Morning, *W. Holmes* came to me, and said, " Brother *Moss*, I have been just awaked by a Dream, That the Constables and Churchwardens came, to press you for a Soldier. I would have you get up and go to *Norton*. I did so, and he walk'd with me about half a Mile. At his Return, the Constables and Churchwardens were come. They ask'd him, Where is the Preacher? He said, " I have just carried him away. But have you a Warrant to press such Men as these? " They answer'd, " Yes, we have, and will press him, if we see him here again." He replied, " You shall see him again in that Day, when the Lord shall judge the World in Righteousness."

" He came and told me, and advised me, to go thence. So I went to *Epworth* on *Tuesday*. On *Wednesday* Night I had spoke about a quarter of an Hour, when the Churchwardens and Constables came. They bad me stop. I told them, " I will, when I have deliver'd my Message." They cried, " Bring him away, bring him away " I thought, " but they cannot, unless the Lord will." The Constable coming up to me, I looked him in the Face, and he shrunk back, and said, " I cannot take him." His Companions swore, " But we will fetch him soon." As they were pressing on, many of the People got between, and kept so close together, that for near half an Hour they could get no further.

Glory

Glory be to God, my Soul all the Time was rather in Heaven than on Earth.

“ They went out to consult what to do, and soon returned with great Staves, wherewith they beat down several that stood in their Way ; but still they could not make their Passage through, till Mr. *Mau* came, (the chief Gentleman in the Town) and sent for me into the House. There we pray’d and sung Hymns, till about Eleven o’Clock. He then advised me to go out of the Town. So many of our Brethren went with me to *Robert Taylor’s* House at *Burnham* : where we continued praying and praising God, till about Four o’Clock in the Morning. I then rode back to *Norton*, and from thence by *Leeds*, *Birstal*, and *Barley-hall* to *Sheffield*.

“ On *Wedn: Evening, June 12*. As I was privately conversing with a few of the People, the Constables and Churchwardens came up, and drag’d me down Stairs. But quickly one of them listen’d a little and cried out, “ They are at Prayers. I will have nothing to do in this Matter.” The rest began to look at one another : took their Hands off me, and went their Way. I went from *Sheffield* through *Derbyshire*, *Cheshire*, and *Staffordshire*, to *Birmingham* ; and so on by *Evesham* and *Stanley*. In most Places I was threaten’d ; but out of all Dangers, the LORD delivered me.——I remain .

Your Child and Servant in CHRIST,

Richard Moss.

London, July 10. 1745.

Dear S I R,

“ T H E Faith you mention, I have experienc’d much of, though not continually. But am groaning for all the glorious Privileges of the Children of God. And I really believe the greater Part of us are earnestly seeking, and patiently aspiring after this full Redemption.

“ Heavenly Meetings we have had on *Wednesday* Evenings, since we have opened our Minds freely to each other. No one speaks but in the Fear of God, so that what is spoke by any, is felt by all the rest. And if any one begins to tell an unprofitable Tale, there is a stop put to it without Offence. So that since I have belonged to the Society, I never found so great Love and Unity in this Meeting. Indeed so awful it sometimes is, that I seem to be little less, than a Spirit casting down my Crown before the Throne.

“ I find it necessary to follow after Perfection in every Thing, in every Place, and in every Hour. There are many Thoughts I think, many Words I speak, and many of my Works, I find are *now* perfect in their Kind, *i. e.* thought, spoke, and done with a single Eye to the Glory of God. I cannot think, I ought to look for Perfection in the *future*, and so sit still and idle at *present*. I received the Grace of God, which I now must occupy, or suffer Loss.

“ Certainly God is pleas'd or displeas'd with all my Thoughts, Words, and Actions, which is manifested to me by the Convictions of his Holy Spirit. And the more I obey God, the more holy I am; and the more holy I am, the more I please God. Or, as one expresses it, “ The more I deny myself in Thought, Word and Deed; of Pride, Lust, Anger, Self-will, Worldly-mindedness, the more the good Spirit will dwell and abide in me; for where Sin is, it drives the good Spirit away.” When my Conscience is void of Offence, I enjoy a continual Sense of my Justification, from which flows unspeakable Peace, Love and Happiness.

“ I find more and more, I must deny myself. Whatever others may do, I find no Peace (nor do I desire it) while my Thoughts, Words or Actions are agreeable to Nature.

“ This is my Misfortune. Nature has still a Part in me, and I often yield to evil Thoughts, trifling Words, or foolish Actions; Works done, not in
Faith

Faith, which grieve the Spirit of God, and bring me into Misery and Trouble. Yet I have a good Hope I shall go on, from Strength to Strength, from conquering to conquer.

“ All is peaceable in this great City. How long it will remain so, is known only to Him that knows all Things. My Soul seems preparing for a Storm, and the Spirit of Truth is continually teaching me, to divest myself of all Things, that being in Readiness, that Hour may not come upon me unawares. I have nothing outwardly, Glory be to God, that keeps me confined to the Earth. And I hope what is still in me contrary to the Purity of Him, before whom I must shortly stand without a Covering, will be taken away, before I depart hence to be no more seen.”

Tues. Aug. 13. I rode to *Cirencester*, and preachd there in the Evening. *Wedn. 14.* at *Oxford*. *Thurs. 15.* at *Wycombe*, and on *Frid. 16.* at *London*.

Sat. 17. I had much Conversation with Mr. *Simpson*, an original Enthusiast. That I might understand him the more thoroughly, I desir'd him in the Evening, to give an Exhortation to the Penitents. He did so, and spoke many good Things, in a Manner peculiar to himself. When he had done, I summ'd up what he had said, methodizing and explaining it. O what Pity it is, this well-meaning Man should ever speak without an Interpreter!

Sund. 25. I saw a poor Man, once join'd with us, who wanted nothing in this World, but the Peace the World cannot give. A Day or two before he had hang'd himself, but was cut down before he was dead. He had been crying ont ever since, God had left him, because he had left the Children of God. But he now began to have some Glimmering of Hope, that God would not hide his Face for ever.

Tues.

Tues. Sept. 3. Great was our Joy in the LORD, at the publick Reading of the Letters. Part of one was as follows.

*Betly, near Namptwick,
August 24, 1745.*

I Rejoice that the LORD stirs you up more and more, to labour in his Vineyard. I am persuaded, it is not a small Matter, whether we speak or let it alone. If I go into any Company, and there be an Opportunity to Reprove or Exhort, and I come away without using it, I am as much condemned in my own Conscience, as if I had robbed them. Pray for me, that I may have Patience to endure the Contradiction of Sinners, and that I may always remember, the Wrath of Man worketh not the Righteousness of God.

" Sund. Aug. 4, We met as usual. As soon as we had begun Prayer, there came the Curate, with a Lawyer. He staid till we had done Prayer, and then ask'd " What is the Intent of your Meeting ? " I answer'd, " To build each other up in our most holy Faith." He said, " But what Method do you use ? " I answer'd, " This is the third *Sunday* that I have met these my Brethren. The first *Sunday* we read the fifth Chapter of St. *Matthew*, and exhorted one another, to follow after the Holiness and Happiness there describ'd. Last *Sunday* we consider'd the Sixth. And now, if we are not hindred, we shall go on to the Seventh." He bad us " Go on ; and he would stay a little and hear us." By the Desire of the rest I read the Chapter, which I had scarce done, when the Lawyer began a long Harangue, concerning the Danger we were in of running mad. I answer'd, " Sir, as I perceive you have no Design to help us, if you will not hinder us, we shall take it as a Favour." He went out directly, and left the Curate with us, who began to exhort us, not to be over anxious about our Salvation, but to divert ourselves a little. I told him, " Sir, we desire whatever we do

do, to do all to the Glory of God." "What, said he, Do you deny all Diversions?" I said, "All which do not agree with that Rule." He hurried away, and said as he went, "I wish you do not fall into some Error."

"The following Week, grievous Threatnings were given out, of what we should suffer if we met again. On *Frid. 9.* a Gentleman sent for me, and told me, He would hire a Mob, to pull the House down; for we were the most disturbing Dogs in the Nation." I said, ["Sir, if there be a Disturbance now, it will lie at *your Door.*"] A few of us intend to meet on *Sunday* after Sermon, to incourage one another in serving God. You say, if we do, you will have the House pull'd down. And then you will say, "We have made the Disturbance!" He said, "he would send for me another Time, and have an Hour's Discourse with me."

"On *Sunday*, the Man at whose House we were to meet, was warned by his Landlady Not to receive us; for if he did, the House would surely be pull'd down. However he did receive us. A great many People coming about the House, he told them, If they had a mind they might come in: so they came in, as many as the House would hold. I told them all, the Design of our Meeting. Then we prayed, and I read the first Chapter of *St. James*, and spoke a little on those Words, *If any Man lack Wisdom, let him ask of GOD, who giveth to all Men liberally, and upbraideth not.* And two more of our Brethren testified, by their own Experience, That he is a God of Truth. They stood as dumb Men, till we had done, nor did one afterward open his Mouth against us.

"From this Time we have been threaten'd more and more, especially by the Gentry, who say they will send us all for Soldiers. Nevertheless on *Sunday 18.* we had a quiet and comfortable Meeting. We considered the third Chapter of the first Epistle of *St. Peter*, which was the Evening Lesson for the Day. We were thankful for the Record that is there left

left us, of the Treatment we are to meet with. And we are all much humbled, that we are counted worthy to suffer Shame for the Sake of CHRIST.

“ I have been ill this Fortnight, having got a great Cold, but am obliged to keep it to myself as much as I can : Because a Person here cannot have the very Form of Godliness, but if he is Sick, that is the Cause of it. I seem not to desire Life or Death ; but that the Will of God may be done.”

Frid. 6. Many of my Friends were grieved at the Advertisement which *James Hutton* had just publish'd, by Order of Count *Zinzendorf*, declaring, 'That he and his People had no Connexion, with Mr. *John* and *Charles Wesley*. But I believed, that Declaration would do us no more Harm, than the Prophecy which the Count subjoined to it. That we should “ soon run our Heads against the Wall.” We will not, if we can help it.

Sund. 8. In the Evening, I desired the Society to stay, that we might commend each other to God, as not knowing how he might see Good to dispose of us, before we saw each other's Face again.

Mond. 9. I left *London*, and the next Morning call'd on Dr. *Doddridge* at *Northampton*. It was about the Hour when he was accustom'd to expound a Portion of Scripture to the young Gentlemen under his Care. He desired me to take his Place. It may be the Seed was not altogether sown in vain.

In the Evening, the Church at *Markfield* was full, while I explained, *The Scripture hath concluded all under Sin.* *Wedn. 11.* I preached at *Sheffield*. I had design'd to go round by *Epworth* : but hearing of more and more Commotions in the North, I judg'd it best, to go strait on to *Newcastle*.

Thursf. 12. I came to *Leeds*, preached at Five, and at Eight, met the Society : after which the Mob pelted us with Dirt and Stones, great Part of the Way home. The Congregation was much larger next Evening. And so was the Mob at our Return.

and

and likewise in higher Spirits, being ready to knock out all our Brains, for Joy that the Duke of *Tuscany* was Emperor. What a melancholy Consideration is this ? That the Bulk of the *English* Nation, will not suffer God to give them the Blessings he would ; because they would turn them into Curses. He cannot, for instance, give them Success against their Enemies ; for they would tear their own Countrymen in Pieces. He cannot trust them with Victory, least they should thank him by murdering those that are quiet in the Land.

On *Saturday* and *Sunday* I preached at *Armley*, *Birstal* and *Leeds*, and on *Mond.* 16. rode to *Osmotherley*. *Tues.* 17. I saw the poor Remains of the old Chapel on the Brow of the Hill ; as well as those of the *Carthusian* Monastery (call'd *Mount-Grace*) which lay at the Foot of it. The Walls of the Church, of the Cloister, and some of the Cells, are tolerably intire. And one may still discern the Partitions between the little Gardens, one of which belong'd to every Cell. Who knows but some of the poor, superstitious Monks, who once served God here, according to the Light they had, may meet us by and by, in that House of God, not made with Hands, eternal in the Heavens ?

Wednes. 18 About Five we came to *Newcastle*, in an acceptable Time. We found the Generality of the Inhabitants, in the utmost Consternation ; News being just arriv'd, that the Morning before, at Two o'Clock, the Pretender had enter'd *Edinburgh*. A great Concourse of People were with us in the Evening, to whom I expounded the third Chapter of *Jonah* : insisting particularly on that Verse, *Who can tell, if God will return, and repent, and turn away from his fierce Anger, that we perish not ?*

Thurs. 19. The Mayor, (Mr. Ridley) summoned all the Housholders of the Town, to meet him at the Town-hall : and desired as many of them as were willing, to set their Hands to a Paper, importing, That they would, at the Hazard of their Goods, and Lives, defend the Town against the Common Enemy

Enemy. Fear and Darkneſs were now on every Side; But not on thoſe who had ſeen the Light of God's Countenance. We rejoiced together in the Evening with ſolemn Joy, while God applied thoſe Words to many Hearts, *Fear not ye: for I know that yee ſeek JESUS which was crucified.*

Frid. 20. The Mayor order'd the Townſmen to be under Arms, and to mount Guard in their Turns, over and above the Guard of Soldiers, a few Companies of whom had been drawn into the Town on the firſt Alarm. Now alſo *Pilgrim-Street-Gate* was ordered to be wall'd up. Many began to be much concern'd for *us*, becauſe our Houſe ſtood without the Walls. Nay, but the LORD is a Wall of Fire unto all that truſt in Him.

I had deſired all our Brethren, to join with us this Day, in ſeeking God by Fasting and Prayer. About One we met and poured out our Souls before Him. And we believed he would ſend an Answer of Peace.

Sat. 21. The ſame Day the Action was, came the News of General *Copes* Defeat. Orders were now given for the Doubling the Guard, and for walling up *Pandon*, and *Sally-Port-Gates*. In the Afternoon I wrote the following Letter:

To the Worſhipful, the Mayor of *Newcaſtle*.

S I R,

MY not waiting upon you at the Town-hall, was not owing to any Want of Reſpect. I reverence you for your Office Sake; and much more for your Zeal in the Execution of it. I would to God every Magiſtrate in the Land, would copy after ſuch an Example! Much leſs was it owing to any Diſaffection to his Maſteſty King *George*. But I knew not how far it might be either neceſſary or proper for me to appear on ſuch an Occaſion. I have no Fortune at *Newcaſtle*—I have only the Bread

I eat, and the Use of a little Room for a few Weeks in the Year.

All I can do for his Majesty, whom I honour and love, I think not less than I did my own Father, is this ; I cry unto GOD Day by Day, in Publick and Private, to put all his Enemies to Confusion. And I exhort all that hear me, to do the same, and in their several Stations to exert themselves as loyal Subjects, who so long as they fear GOD, cannot but honour the King.

Permit me, Sir, to add a few Words more, out of the Fulness of my Heart. I am persuaded you fear GOD, and have a deep Sense, that his Kingdom ruleth over all. Unto whom then (I may ask *you*) should we flee for Succour, but unto Him whom by our Sins we have justly displeased ? O, Sir, is it not possible to give any Check to those Overflowings of Ungodliness ? To the open, flagrant Wickedness, the Drunkenness and Prophaneness, which so abound, even in our Streets. I just take leave to suggest this. May the GOD whom you serve, direct you in this, and all Things ! This is the daily Prayer of. Sir,

Your Obedient Servant, for CHRIST's Sake,

J. W.

Sund. 22. The Walls were mounted with Cannon, and all Things prepared for sustaining an Assault. Mean time our poor Neighbours on either Hand, were busy in removing their Goods. And most of the best Houses in our Street were left without either Furniture or Inhabitants. Those within the Walls were almost equally busy, in carrying away their Money and Goods : and more and more of the Gentry every Hour, rode Southward as fast as they could. At Eight I preached at *Gateshead*, in a broad Part of the Street, near the Popish Chapel. On the Wisdom of GOD in governing the World ! How

do all Things tend to the Furtherance of the Gospel !

I never saw before so well-behaved a Congregation in any Church at *Newcastle*, as was that at *St. Andrews* this Morning. The Place appear'd as indeed the House of God. And the Sermon Mr. *Elison* preached was strong and weighty, which he could scarce conclude for Tears.

All this Week the Alarms from the North continued, and the Storm seem'd nearer every Day. Many wondred we would still stay without the Walls. Others told us, We must remove quickly. For if the Cannon began to play from the Top of the Gates, they would beat all the House about our Ears. This made me look how the Cannons on the Gates were planted. And I could not but adore the Providence of God. For it was obvious, 1. They were all planted in such a Manner, that no Shot could touch our House. 2. The Cannon on *Newgate* so secured us on one Side, and those upon *Pilgrim-Street-Gate* on the other, that none could come near our House either Way, without being torn in Pieces.

On *Friday* and *Saturday*, many Messengers of Lies terrified the poor People of the Town, as if the Rebels were just coming to swallow them up. Upon this the Guards were increased, and abundance of Country-Gentlemen came in, with their Servants, Horses and Arms. Among those who came from the North, was one whom the Mayor ordered to be apprehended, on Suspicion of his being a Spy. As soon as he was left alone, he cut his own Throat; but a Surgeon coming quickly sewed up the Wound. So that he lived to discover those Designs of the Rebels, which were thereby effectually prevented.

Sund. 29. Advice came, That they were in full March Southward, so that it was suppos'd they would reach *Newcastle* by *Monday Evening*. At Eight I called a Multitude of Sinners in *Gateshead*, to seek
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the LORD while he might be found. Mr. *Ellison* preached another earnest Sermon, and all the People seem'd to bend before the LORD. In the Afternoon I expounded Part of the Lesson for the Day, *Jacob* wrestling with the Angel. The Congregation was so moved, that I began again and again, and knew not how to conclude. And we cried mightily to GOD, to send his Majesty King GEORGE Help from his Holy Place, and to spare a sinful Land yet a little longer, if haply they might know the Day of their Visitation.

On *Monday* and *Tuesday* I visited some of the Societies in the Country, and on *Wedn. Oct. 2.* returned to *Newcastle*; where they were just inform'd, that the Rebels had left *Edinburgh* on *Monday*, and were swiftly marching toward them. But it appear'd soon, That this also was a false Alarm: it being only a Party which had moved Southward; the main Body still remaining in their Camp, a Mile or two from *Edinburgh*.

On *Thursday* and *Friday* I visited the rest of the Country Societies. On *Saturday* a Party of the Rebels (about a thousand Men) came within seventeen Miles of *Newcastle*. This occasion'd a fresh Alarm in the Town: and Orders were given by the General That the Soldiers should march against them on *Monday* Morning. But these Orders were countermanded.

Mr. *Nixon* (the Gentleman who had some Days since, upon being apprehended, cut his own Throat) being still unable to speak, wrote as well as he could, " That the Design of the Prince (as they call'd him, was to seize on *Tinmouth* Castle, which he knew was well provided both with Cannon and Ammunition; and thence to march to the Hill on the East Side of *Newcastle*, which intirely commands the Town " And if this had been done, he would have carried his Point, and gain'd the Town without a Blow. The Mayor immediately sent to *Tinmouth* Castle, and lodged the Cannon and Ammunition in a safer Place.

Tues.

Tuesf. 8. I wrote to General *Husk* as follows :

A Surly Man came to me this Evening, as he said from you. He would not deign to come up Stairs to me, nor so much as into the House : but stood in the Yard till I came, and then obliged me to go with him into the Street : where he said, “ You must pull down the Battlements of your House, or To-morrow the General will pull them down for you.”

Sir, to me this is nothing. But I humbly conceive, it would not be proper for this Man, whoever he is, to behave in such a Manner to any other of his Majesty’s Subjects, at so critical a Time as this.

I am ready, if it may be for his Majesty’s Service, to pull not only the Battlements, but the House down : or to give up any Part of it, or the whole, into your Excellency’s Hands.

Wedn. 9. It being suppos’d that the Danger was over for the present, I preached at Four in *Gatshead* (at *John Lyddel*’s) on *Stand fast in the Faith, quit you like Men, be strong* : and then taking Horse with Mr. *Shepherd*, in the Evening reach’d *Sand-buttou*.

Thursf. 10. We dined at *Ferry-bridge*, where we were conducted to General *Wentworth*, who did us the Honour to read over all the Letters we had about us. We lay at *Doncaster*, nothing pleased with the drunken, cursing, swearing Soldiers, who surrounded us on every Side. Can these Wretches succeed in any Thing they undertake ? I fear not, if there be a God that judgeth the Earth ?

Frid. 11. I rode to *Epworth*, and preached in the Evening on the Third of *Jonab*. I read To-day Part of the Meditations of *Marcus Antoninus*. What a strange Emperor ! and what a strange Heathen ! Giving Thanks to God for all the good Things he enjoy’d ! In particular for his good Inspirations, and for twice revealing to him in Dreams Things whereby
he

he was cured of (otherwise) incurable Distempers. I make no doubt, but this is one of those *many*, who *shall come from the East and the West, and sit down with Abraham, Isaac and Jacob, while the Children of the Kingdom, Nominal Christians, are shut out.*

Sun. 13. I had the Satisfaction of hearing Mr. *Romley* preach an earnest, affectionate Sermon, exhorting all Men, to prevent the Judgments of God, by sincere, inward, universal Repentance. It rain'd both before and after, but not while I preached at the Cross in the Afternoon. In the Evening I strongly exhorted the Society, *To Fear GOD and Honour the King.*

Mond. 14. I rode to *Sheffield*. We were much at a Loss in the Evening, what to do with the Congregation. They stood above Stairs, and below, and in the Yard; but still there was not Room. *Tues. 14.* I wrote *A Word in Season, or Advice to an English-Man.* The next Morning I preached at *Barley-hall*, and then rode on for *Leeds*. I preached there at Five, and the next Morning and Evening, without any Noise or Interruption. *Frid. 18.* At One I preached at *Oulton*. The little Company there do indeed love as Brethren. I divided the Residue of my Time between *Birstal* and *Leeds*: and on *Mond. 21.* took my leave of them for a short Season, and rode to Mr. *Adams's* at *Ojmotherley*.

Tues. 22. I came to *Newcastle* in the Evening, just as Mr. *Trembath* was giving out the Hymn: and as soon as it was ended, began preaching, without feeling any Want of Strength.

Wedn. 23. I found all Things calm and quiet; the Consternation of the People was over. But the Seriousness which it had occasioned in many, continued and increased.

Sat. 26. I sent Alderman *Ridley* the following Letter.

S I R,

THE Fear of God, the Love of my Country, and the Regard I have for his Majesty King *George*, constrain me to write a few plain Words to One, who is no Stranger to these Principles of Action.

My Soul has been pain'd Day by Day, even in walking the Streets of *Newcastle*, at the senseless, shameless Wickedness, the ignorant Profaneness of the poor Men, to whom our Lives are intrusted. The continual Cursing and Swearing, the wanton Blasphemy of the Soldiers in general, must needs be a Torture to the sober Ear, whether of a Christian or an honest Infidel. Can any that either fear God or love their Neighbour, hear this without Concern? Especially if they consider the Interest of our Country, as well as of these unhappy Men themselves? For can it be expected, that God should be on their Side, who are daily affronting Him to his Face? And if God be not on their Side, how little will either their Number, or Courage, or Strength avail.

Is there no Man that careth for these Souls? Doubtless there are some who ought so to do. But many of these, if I am rightly inform'd, receive large Pay, and do just nothing.

I would to God it were in my Power, in any Degree, to supply their Lack of Service. I am ready to do what in me lies; to call these poor Sinners to Repentance, once or twice a Day (while I remain in these Parts) at any Hour, or at any Place. And I desire no Pay at all for doing this: Unless what my LORD shall give at His Appearing.

If it be objected (from our Heathenish Poet) "This Conscience will make Cowards of us all:" I answer, Let us judge by Matter of Fact. Let either Friends or Enemies speak. Did those who fear'd God behave as Cowards at *Fontenoi*? Did *J. H.* the Dragoon betray any Cowardice, before or after

after his Horse sunk under him ? Or did *W. C.* when he receiv'd the first Ball in his left, and the second in his right Arm ? Or *John Evans*, when the Cannon-Ball took off both his Legs ? Did he not call all about him as long as he could speak, to praise and fear God, and Honour the King ? As one who fear'd nothing, but lest his Breath should be spent in vain.

If it were objected, That I should only fill their Heads with peculiar whims and Notions ! That might easily be known. Only let the Officers hear with their own Ears : and they may judge, whether I do not preach the plain Principles of manly, rational Religion.

Having myself no Knowledge of the General, I took the Liberty to make this Offer to you. I have no Interest herein : but I should rejoice to serve, as I am able, my King and Country. If it be judged, that this will be of no real Service, let the Proposal die, and be forgotten. But I beg you, Sir, to believe, that I have the same glorious Cause, for which you have shewn so becoming a Zeal, earnestly at Heart : and that therefore I am, with warm Respect,

S I R,

Your most obedient Servant.

Sund. 27. I receiv'd a Message from Mr. *Ridley*, That he would communicate my Proposal to the General, and return me his Answer as soon as possible.

Mond. 28. I rode to *Biddick*, where the first are become last, I preached on *Will ye also go away ?* Many appear'd to be cut to the Heart. But 'tis well if these Convictions also, do not pass away as the Morning-Cloud.

Tuesd. 29. A young Gentleman call'd upon me, whose Father is an eminent Minister in *Scotland*, and was in Union with Mr. *Glas*, till Mr. *Glas* renounc'd him, because they did not agree as to the eating of
Blood

Blood. (Although I wonder any should disagree about this, who have read the fifteenth Chapter of the *Acts*, and considered, That no Christian in the Universe did eat it, till the Pope repealed the Law which had remained ever since *Noah's Flood*.) Are not these Things in *Scotland* also for our Instruction? How often are we warned, Not to fall out by the Way? O that *we* may never make any thing, more or less, the Term of Union with *us*, but the having the Mind which was in CHRIST, and the Walking as he walked!

Thursf. 31. At Ten I preached on the Town Moor at a small Distance from the *English* Camp (the *Germans* lying by themselves) on *Ho! Every one that thirsteth, come ye to the Waters!* None attempted to make the least Disturbance, from the Beginning to the End. Yet I could not reach their Hearts. The Words of a Scholar did not affect them, like those of a Dragoon or a Grenadier.

Frid. Nov. 1. A little after Nine, just as I began to preach on a little Eminence before the Camp, the Rain (which had continued all the Morning) stay'd, and did not begin again till I had finished. A Lieutenant endeavoured to make some Disturbance, However, when I had done, he tried to make amends, by getting up where I had stood, and telling the Soldiers, All I had said was very good.

Sat. 2. The Rain was staid To-day also from Nine to Ten (it fell both before and after) while I preached on *The Scripture bath concluded all under Sin, that the Promise—might be given to them that believe.* And I began to perceive some Fruit of my Labour; not only in the Number of Hearers, but in the Power of GOD, which was more and more among them, both to wound and to heal.

Sund. 3. I preached about half Hour after Eight, to a larger Congregation than any before, on the *Kingdom of GOD is at hand; repent ye and believe the Gospel.* And were it only for the sake of this Hour,

I should not have thought much of staying here longer than I intended. Between One and Two in the Afternoon, I went to the Camp once more. Abundance of People now flock'd together, Horse and Foot, Rich and Poor, to whom I declar'd. *There is no difference, for all have sinned, and come short of the Glory of GOD.* I observ'd many Germans standing disconsolate at the Skirts of the Congregation: To these I was constrain'd (though I had discontinued it so long) to speak a few Words in their own Language. Immediately they gathered up close together, and drank in every Word.

I receiv'd two or three Letters while I was at *Newcastle*, part of which is here subjoin'd.

Dear S I R,

“ **F**OR more than three Years I walk'd clearly in the Light of God's Countenance. Nothing could interrupt my Peace, nor did I find the least Rising of any evil Temper: so that I believed, I was in the full Sense born of God; but at last, I found, I had been mistaken. It is now about a Year since I found, I could not bear all Things: I could not bear to be slighted by those I loved. This occasioned Pride and Resentment to rise in my Heart, so that I was forced to own, “ I have still an evil Heart ” Then I was tempted to despair. But the LORD was still nigh me, and lifted up my Head. He shewed me my Sin; yet did He not hide Himself from me: but I could still call Him, “ My LORD, and my GOD.”

“ It does not appear to me, that there is any need for us, in this Case, to try to pull down one another. For though a Person does think he has attained, when he has not, yet if he be simple and sincere, and desires to know himself, God will shew him, in the Time and Manner that seemeth Him best.

“ As to myself, I often think had I been faithful to the Grace of God, I never had needed to know
Trou-

Trouble more. For I believe He would have carried me on from Grace to Grace, till he had made me meet for Glory. But I know not, if 'tis needful that I should see more of my Heart. May his Will be done ! Only make me faithful in the Fight, and then do what seemeth Thee good.

“ I find a great Difference between what I once felt in myself, and what I feel now. Then I felt nothing but Love, and Peace, and Joy in believing. Now, though I feel a Measure of all these heavenly Tempers, yet I feel other Tempers also : and if I do not continually fight against them, I am overcome. The Devil tempted me then ; but it was as nothing : for he seem'd to have no Part in me. But now I find an Enemy in my own Bosom, that is ready to betray me every Moment. I believe, did I not yet expect a full Deliverance from Sin, I should grow faint and weary. But the Hope of that gives me fresh Courage to go on. For I cannot doubt but I shall be a living Witness of it. O may the LORD hasten the Time ! Dear Sir, Do not fail to pray, that he may fulfill that great Work in

Your Daughter in CHRIST,

M. F.

Sept. 21, 1745.

Dear S I R,

“ **I** Will let you know, as near as I can, how the LORD hath dealt with me ever since I can remember. When I was five or six Years old, I had many serious Thoughts about Death and Judgment. I wanted to be good, but I knew not how. I was often in great Trouble for fear I should die and go to Hell. If at any time I told a Lie, I was like one in Hell. I was afraid to be one Moment by myself, for I thought the Devil would come and tear me in Pieces : and so I continued till I was about eight Years old. Then I received a Measure of the Love of GOD. I loved JESUS CHRIST, so that I thought I could suffer any thing for his Sake. I could

could not bear to be with other Children, but when I was from School, I would go by myself, and pray, and read : I pray'd much for Death, for I wanted to be with CHRIST. And I thought if I lived, I should sin and offend God.

“ I continued in this Temper, till I went to a Boarding-School. There I soon trifled away all the Grace of God, and could play as well as the rest though not without Convictions ; but I soon stifled them. As I grew in Years, I grew in Sin, and delighted more and more in Vanity, till I was fourteen or fifteen Years old. I had then a severe Fit of Illness, in which I made many good Resolutions, and when I recover'd, I began to be more strict in outward Duties. I went constantly to Church and Sacrament, but I had the same Heart still, that could not forsake my Bosom Sins, such as Dancing, going to Plays, and reading trifling Books : the Spirit of the LORD often reprov'd me for these Things ; but I stifled it by thinking, “ such and such an one does so, and they are very good People.”

“ When Mr. *Whitefield* first preach'd, I went to hear him, and I found great Drawings from God. But till I hear'd your Brother and you, I did not know myself. Then I found I was an Unbeliever, and that none could help me but CHRIST. I cried unto Him, and He heard me, and spoke those Words with Power to my Heart, *Go in Peace, thy Sins are forgiven thee.* I was in great Extasy of Joy, and Love ; and cried out, “ I shall never sin no more.” This continued about two Months. But having no Acquaintance with any Person of Experience, I was ignorant of Satan's Devices, when he transform'd himself into an Angel of Light. He suggested, “ CHRIST has fulfilled the Law for *you*. You are no longer a Subject to Ordinances. You are now to *be still* and *wait* upon God.” So I did not go to the Sacrament for two Months. Neither did I kneel down to pray, or use any other Ordinance — unless I was moved to it. At first God strove with me : but the Devil told me, “ It was
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the Spirit of Bondage, and I must resist it ; for I was free from the Law." In a little Time he left off Striving, and I grew quite easy and satisfied : but withal quite dead and cold. I could now hear idle Talking without any Pain ; nay, and my Heart began to join with it. Then I awoke, as one out of Sleep and look'd for the LORD ; but he was departed from me. Just then the Brethren at *Fetter-Lane* began to preach *Stiltness*. I cried out, This Doctrine is not right ; for by yielding to this, I have lost all my Peace and Love." I was now in great Distress. The Devil told me, it was impossible to renew me again to Repentance : so that I fell into utter Despair, and all my Friends believed me to be quite distracted.

" I was in this dark State for more than a Year. It was at the Sacrament the LORD returned to me. The Love and Joy were the same I felt, when I received Remission of Sins, only much greater. I was in a new World. My Heart was so filled with Love to God and to all Mankind, that I thought all old Things were pass'd away, and all Things in me become New. For near four Years I felt no Evil in my Heart, nor any Desire but in Submission to the Will of God. But all this Time I prayed to God, that I might know myself, as I was known of Him. And in His Time he shewed me, that the Evil of my Heart was not taken away, but only covered.

" I still retain a Sense of the Love of God to me, and a Power to love Him at all Times. Other Desires are often ready to creep in ; but thro' the LORD strengthning me, I am more than Conqueror. I find a Thirst in my Soul, which nothing short of the Fullness of God can satisfy. O may the LORD hasten that Time, when my whole Soul shall be filled with God !".

Leeds, 30, Sept. 1745.

Rev. S I R,

“ **T**HE first Sight of you at *Wakefield* sunk my proud Spirits: and I believe had I not gone up Stairs, to harden my Heart against the Truth, what you said would have made a deeper Impression upon me. I often afterwards thought, “ These Things are true: but Why does nobody understand them, but my Husband and *Frank Scot*? Then the Rich clave to me, and advised me to use my Husband ill, and see if that would not drive him from this Way. And sometimes I used fair Means. But this was dangerous: for then he could speak freely to me, and I found it stole upon me. But I took great Care, he should not perceive it, least he should follow on, and make me like himself. Then I went to the Vicar, who said, My Husband was mad, and there were no such Things as he pretended to. Hereby my Heart was hardened more and more till I resolved to go away and leave him. So I told him; which made him weep much, and strive to shew me the Wickedness of my Resolution. However by the Advice of my old Friend the Vicar, I got over that Doubt, took about Sixty Pounds of my Husband’s Money, and fix’d the Time of my privately setting out for *London*. But God prevented me; for I found myself with Child: so that Design was at an end.

“ Soon after, as few in *Wakefield* would employ my Husband, he was oblig’d to remove to *Leeds*. What I now fear’d was, that they of the Society would come and talk to me. But I soon forced them to stay away, I was so sharp and abusive to any that came. Yet my Heart began to soften, and when I spoke things of them which I thought were false, I was afterwards check’d in my own Mind. I began to like that my Husband should overcome when talking to Gainstayers. I went more to Church and Sacrament: and the time you was here before, when

my Husband said, you should come and see me, it pleased me much, though I hid it from him, and when he said, you were gone, it grieved me sore. Then being uneasy, I went to Mr. M——d. He said, You were all wrong. And that if I went to Church and Sacrament, and did as I would be done by, all would be well. So my Wound was heal'd and I was easy.

“ On *Sund. June 22.* about Midnight, I was taken ill of a Fever, but thought nothing of Death till *Thursday*, when the Doctor and Apothecary declar'd my Danger, which with my Husband's home Speeches. sunk my Spirits. And I promis'd God, How good I would be, if he would spare me; but yet could not abide the *Methodists*. On *Friday*, while my Husband was talking with the Apothecary, of the Wick-
edness of flattering People, with the Hopes of Life, till they died and dropp'd into Hell: my Mother brought in the Vicar. He ask'd the Apothecary, How I did? Who said, I was very ill; but my Husband made me worse, by talking of my dying out of CHRIST, and being damn'd. The V. flew vehemently at my Husband, and said many warm Things. My Husband answer'd, “ Speak agreeably to Scripture, and the Doctrine of our Church, or I will not hear you.” “ What, said he, are you inspir'd?” “ Are not you, Sir, said my Husband? To the Articles of the Church. “ Before the Grace of God, and the Inspiration of his Holy Spirit, can no good Work be done.” He made no Answer, but left the Room in haste.

On *Saturday*, my Mother brought the Reverend Mr. S. who said, “ I suppose you are one of those Perfection-Men?” “ Sir, said my Husband, “ Are not you? Do you not pray, every *Sunday*, that you may perfectly love God?” He was going away, but my Mother begg'd him to see me, and ask'd, if there was any such Thing as knowing one's Sins forgiven? He said, Some might; but I might be saved without. My Husband said, “ Sir, the Homilies speak otherwise,” and added a few Words
from

from them. Mr. S. answer'd, " You want your Head breaking," which surpriz'd me much. However he went to Prayers, but in such a Flutter, he forgot I was a Woman, and pray'd for a Man, and then went away.

" I was sometimes more, sometimes less serious. till *Monday* Afternoon, when an old Acquaintance from *Wakefield*, came to see me, a poor, drunken, idle, talking Man. When he was gone, my Husband said, He would suffer no more of such as him to come near me. I flew into a great Rage, on which he went into another Room, and pour'd out his Soul before God for me. The LORD hearken'd, and hear'd, and sent his Holy Spirit, who gave me to think, " What I had been doing all my Life; and to resolve to give up all for CHRIST." Immediately I felt a strong Love to God, and a stedfast Hope, that if I cried to him, I should have the Knowledge of Salvation, by the Remission of my Sins. When my Husband came into the Room, I call'd him to me, and told him, How I was. He could hardly believe it, and to try me, ask'd, If *John Nelson* should come and pray with me? I said, Yes, or any of the Children of God. Then he took Courage, and we wept on each others Neck. When *John Nelson* came, he strengthen'd me much. He came a second Time between Nine and Ten. After he went, my Husband and Sister *Fenton* prayed with me, till they were quite spent: but I thought, if they were, I must not. So I look'd to God for Strength, and he gave it, and I pray'd without ceasing, till that Text came fresh into my Mind, *There is Joy in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons, that need no Repentance.* I was then I know not how. I thought CHRIST stood in the Front, and all the Angels behind, and on each Side of him, rejoicing over me. but still I had not a clear Sight, that my Sins were forgiven. However I now ventur'd to take a little Sleep. I slept from Two till Five. When I awak'd, I began to cry out for Help: I thought his Chariots were

were long a coming. I continued in Prayer, till my Husband, who sat by me, perceiv'd my Prayers were swallow'd up in Praise. Indeed I was lost in CHRIST. I knew not where I was. My Burthen was quite gone, and I found my Nature quite changed, and my Affections carried away to Heaven. Then I broke out into such Expressions as I cannot utter now, praising God for what he had done for my Soul. My Fever also was gone. As soon as I was assur'd of his Love, I was healed both in Body and Soul; which I told the Doctor and Apothecary in the Morning, who stood like Men in a-maze, and confess, they had never seen such a Thing before. A deal of People came all that Week: on *Wednesday* in particular I was talking to them, without any Time for Breakfast or Dinner, from Six in the Morning to Six at Night. Dear Sir, pray for me, that God may keep me, who am

Your unworthy Sister.

Jane Bate.

Having now deliver'd my own Soul, on *Mond. 4.* I left *New-castle*. Before Nine we met several Expresses sent to countermand the March of the Army into *Scotland*, and to inform them, That the Rebels had pass'd the *Tweed*, and were marching Southward. *Tues. 5.* in the Evening I came to *Leeds*, and found the Town full of Bonfires, and People shouting, firing of Guns, cursing and swearing, as the *English* Manner of keeping Holy-days is. I immediately sent Word to some of the Magistrates, of what I had hear'd on the Road. This ran thro' the Town, as it were, in an Instant. And I hope it was a Token for good: the Hurry in the Streets was quashed at once: some of the Bonfires indeed remained. But scarce any one was to be seen about them, but a few Children warming their Hands.

Thurs. 7. I rode to *Stabley-hall* in *Cheshire*, after many Interruptions in the Way, by those poor Tools
of

of Watchmen, who stood with great Solemnity, at the End of almost every Village. I preached there on *Mark i. 15.* and rode on to *Bradbury-Green*.

Fri. 8. Understanding that a Neighbouring Gentleman, Dr. C. had affirmed to many, "That Mr. Wesley was now with the Pretender near *Edinburg*," I wrote him a few Lines: it may be, he will have a little more Regard to Truth, or Shame for the Time to come.

About Noon I preached near *Maxfield*; in the Evening at the *Black-house Sat. 9.* in the Afternoon we came to *Penkridge*, and light on a poor, drunken, cursing, swearing Landlord, who seem'd scarce to think, whether there was either God or Devil. But I spoke very little, when his Countenance changed, and he was so full of his Thanks and Blessings, that I could hardly make an End of my Sentence. May Salvation come to this House also!

It was exceeding dark when we rode thro' *Billon*. However we did not stick fast, till we came to *Wensbury Town-End*. Several coming with Candles, I got out of the Quagmire, and leaving them to disengage my Horse, walk'd to *Francis Ward's*, and preached, on *Fear not ye; for I know ye seek him that was crucified*.

Sund. 10. I preached at Five, and at Eight in *Wensbury* (about One at *Tipton-Green*) and at Four in the Afternoon, to well nigh the whole Town, high and low, as at the Beginning.

Mond. 11. I preached at *Birmingham*; the next Morning I set out, and on *Wedn. 13.* reached *London*.

Mond. 18. I spent a little Time with *B. Arnsfeld*, weak in Body, but strong in Faith. She had been calmly waiting for God, till her Hands and Feet grew cold, and she was in all Appearance at the Point of Death. Then Satan returned with all his Force, and cover'd her with thick Darkness. This threw her into such a vehement Wrestling with God, as brought back her Fever and her Strength: so that in all probability, the Old Murderer saved

her Life, by his furious Attempt to destroy her Soul.

Frid. 22. The Alarm daily increasing, concerning the Rebels on one hand, and the *French* on the other, we perceived the Wisdom and Goodness of Him, who hath his Way in the Whirl-wind. The Generality of People were a little inclined to *think*. And many began to own the Hand of God.

Mond. 25. I retir'd to *Newington*, in order to finish the *Farther Appeal*: the State of the publick Affairs loudly demanding, that whatever was done, should be done quickly.

Thurs. 28. I wrote *A Word to a Drunkard*. *Frid.* 29. I spent an Hour with Mr. *La——*, who had been a Deist for many Years, till it pleased God by the *Earnest Appeal*, to bring him to a better Mind.

Mond. Dec. 2. The Alarms still increased in *London*, on Account of the nearer Approach of the Rebels. But how easy are all these Things to them who can commit both Soul and Body to a merciful and faithful Creator!

About this Time I receiv'd some farther Accounts from the Army: the Substance of which was as follows,

Octo. 10. 1745.

Rev. S I R,

“ I Shall acquaint you with the LORD's Dealings with us, since *April* last. We marched from *Ghent* to *Allest* on the 14th, where I met with two or three of our Brethren in the Fields, and we sung and prayed together, and were comforted. On the 15th, I met a small Company about three Miles from the Town, and the LORD filled our Hearts with Love and Peace. On the 17th, we marched to Camp near *Brussels*. On the 18th, I met a small Congregation on the Side of a Hill, and I spoke from those Words, *Let us go forth therefore to Him with—*

without the Camp, bearing his Reproach. On the 28th, I spoke from those Words of *Isaiab*, *Thus saith the LORD concerning the House of Jacob, Jacob shall not now be ashamed, neither shall his Face now wax pale.* On the 29th, we marched close to the Enemy, and when I saw them in their Camp, my Bowels moved toward them, in Love and Pity for their Souls. We lay on our Arms all Night. In the Morning, *April 30*, the Cannon began to play, at half an Hour after Four: and the LORD took away all Fear from me, so that I went into the Field with Joy. The Balls flew on either Hand, and Men fell in abundance; but nothing touched me till about Two o' Clock. Then I receiv'd a Ball thro' my left Arm, and rejoiced so much the more. Soon after I received another into my Right, which obliged me to quit the Field. But I scarce knew, whether I was on Earth or in Heaven. It was one of the sweetest Days I ever enjoyed."

W. C.

Leare near Antwerp.

Oct. 21, 1745.

"SINCE I wrote to you last, I have gone thro' great Trials. It was not the least, that I have lost my dear Brother *Clements* for a Season, being shot through both the Arms. To try me farther, *C. Evans* and *Bishop* were both kill'd in the Battle, as was *C. Greenwood* soon after. Two more who did speak boldly in the Name of *JESUS*, are fallen into the World again. So I am left alone. But I know it is for my good. Seeing Iniquity so much abound, and the Love of many wax cold, adds Wings to my Devotion, and my Faith grows daily as a Plant by the Water-side.

"*April 30.* The LORD was pleased to try our little Flock, and to show them his mighty Power. Some Days before one of them standing at his Tent Door, broke out into Raptures of Joy, knowing his Departure was at hand, and was so filled with the
Love

Love of God, that he danced before his Comrades. In the Battle, before he died, he openly declared, " I am going to rest from my Labours in the Bosom of JESUS." I believe nothing like this was ever hear'd of before, in the midst of so-wicked an Army as ours. Some were crying out in their Wounds, " I am going to my beloved, others, " Come LORD, JESUS, come quickly:" and many that were not wounded, crying to their LORD, To take them to himself. There was such Boldness in the Battle among this little, despised Flock, that it made the Officers, as well as common Soldiers, amazed. And they acknowledge it to this Day. As to my own Part, I stood the Fire of the Enemy for above seven Hours. Then my Horse was shot under me, and I was exposed both to the Enemy and our own Horse. But that did not discourage me at all; for I knew the God of *Jacob* was with me. I had a long Way to go, the Balls flying on every Side; and thousands lay bleeding, groaning, dying and dead on each Hand. Surely I was as in the fiery Furnace, but it never singed one Hair of my Head. The hotter it grew, the more Strength was given me. I was full of Joy and Love, as much as I could well bear. Going on, I met one of our Brethren, with a little Dish in his Hand, seeking for Water. He smiled, and said, He had got a sore Wound in his Leg: I ask'd " Have you gotten CHRIST in your Heart?" He answer'd, " I have, and I have had Him all the Day. Blessed be God that I ever saw your Face." LORD, what am I, that I should be counted worthy to set my Hand to the Gospel-Plough? LORD humble me, and lay me in the Dust!"

J. H.

Sun. 7. I took my leave of poor *J. C.* just embarking for *Germany*. I admire the Justice of God! He who would never long be advised by any who treated him as a reasonable Creature, is at length fallen among those, who will make him as passive a Tool, as ever moved upon Wire.

Wedn.

Wedn. 18. Being the Day of the National Fast, we met at Four in the Morning. I preached on *Joel* ii. 12. &c. At Nine our Service in *West-Street* began. At Five I preached at the *Foundery* again, on *The L O R D sitteth above the Water-Floods.* . Abundance of People were at *West-Street* Chapel, and at the *Foundery* both Morning and Evening : as also (we understood) at every Place of Publick Worship, throughout *London* and *Westminster*. And such a solemnity and Seriousness every where appeared as had not lately been seen in *England*.

We had within a short Time given away some Thousands of little Tracts among the Common People. And it pleased God hereby to provoke others to jealousy. Insomuch that the Lord Mayor had ordered a large Quantity of Papers, dissuading from Cursing and Swearing, to be printed, and distributed to the Train-Bands. And this Day, an Earnest Exhortation to serious Repentance, was given at every Church Door in or near *London*, to every Person who came out, and one left at the House of every Householder who was absent from Church. I doubt not but God gave a Blessing therewith. And perhaps then the Sentence of Desolation was recalled.

It was on this very Day, that the Duke's Army was so remarkably preserv'd, in the midst of the Ambuscades at *Clifton-Moor*. The Rebels fired many Volleys upon the King's Troops, from the Hedges and Walls, behind which they lay. And yet, from first to last, only ten or twelve Men fell, the Shot flying over their Heads.

Wedn. 25. I talk'd with a young Man, who seem'd to be under strong Convictions. But I fear, only seem'd I am surpriz'd, that in so many Years, this is the first Hypocrite of the Kind I have met with ; The first, who appear'd to have deliberately put on the Mask of Religion, purely to serve a secular End.

Fri.

Frid. 27. Having received a long Letter from Mr. Hall, earnestly pressing my Brother and Me to renounce the Church of *England* (for not complying with which Advice he soon renounc'd Us) I wrote to him as follows.

Dear Brother,

NOW you act the Part of a Friend. It has been long our Desire, that you would speak freely. And we will do the same. What we know not yet, may God reveal to us !

You think, First, That we undertake to *defend* some things, which are not *defensible* by the *Word of GOD*. You instance in three : on each of which we will explain ourselves as clearly as we can.

1. " That the *Validity* of our *Ministry* depends on a *Succession* supposed to be from the Apostles, and a *Commission* derived from the Pope of *Rome*, and his *Successors* or *Dependents*."

We believe, it would not be right for us to *administer*, either Baptism or the Lord's Supper, unless we had a *Commission* so to do from those Bishops, whom we apprehend to be in a *Succession* from the Apostles. And yet we allow, these Bishops are the Successors of those, who are dependent on the Bishop of *Rome*.

But we would be glad to know, On what Reasons you believe this, to be inconsistent with the Word of God ?

2. " That there is an *Outward Priesthood*, and consequently an *Outward Sacrifice*, ordained and offered by the Bishop of *Rome*, and his *Successors* or *Dependents*, in the Church of *England*; as *Vicars* and *Vicegerents* of *CHRIST*."

We believe there is and always was, in every Christian Church (whether *dependent* on the Bishop of *Rome* or not) an *Outward Priesthood* ordained by *JESUS CHRIST*, and an *Outward Sacrifice* offer'd therein, by Men authorized to act, as *Ambassadors of Christ*, and *Stewards of the Mysteries of God*.

On

On what Grounds do you believe, That CHRIST has abolished that *Priesthood or Sacrifice*?

3. " That this *Papal Hierarchy* and *Prelacy* which still continues in the Church of *England*, is of *Apostolical Institution*; and authorized thereby; tho' not by the *Written Word*."

We believe that the *Threefold Order of Ministers* (which you seem to mean by *Papal Hierarchy* and *Prelacy*) is not only authorized by its *Apostolical Institution*, but also by the *Written Word*.

Yet we are willing to hear and weigh whatever Reasons induce you to believe to the Contrary.

You think, Secondly, " That we ourselves give up some Things as *Indefensible*, which are defended by the same Law and Authority that establishes the Things abovementioned: Such as are many of the *Laws, Customs and Practices* of the *Ecclesiastical Courts*."

We allow, 1. That those *Laws, Customs and Practices* are really *indefensible*:

2. That there are Acts of Parliament, in defence of them: and also of the *Threefold Order*.

But will you shew us, How it follows, either, 1. that those Things and these stand or fall together? Or 2. That we cannot *sincerely plead* for the one, tho' we give up the other?

Do you not here, quite overlook one Circumstance, which might be a Key to our whole Behaviour? Namely, that we no more look upon these *filthy Abuses* which adhere to our Church, as *Part* of the Building; than we look upon any *Filth* which may adhere to the Walls of *Westminster Abby*, as a *Part* of that Structure.

You think, Thirdly, " That there are other Things which we defend and practise, in open Contradiction to the Orders of the Church of *England*. And this you judge to be a just Exception against the Sincerity of our Professions to adhere to it."

Compare what we profess with what we practise, and you will possibly be of another Judgment.

We

We profess, 1. That we will obey all the Laws of that Church (such we allow the Rubricks to be, but not the Customs of the Ecclesiastical Courts) so far as we can with a safe Conscience.

2. That we will obey, with the same Restriction, the Bishops, as Executors of those *Laws*. But their bare *Will*, distinct from those *Laws*, we do not *profess* to obey at all.

Now point out, What is there in our *Practice*, which is an *open Contradiction* to these *Professions*?

Is *Field-Preaching*? Not at all. It is contrary to no Law which we *profess* to obey.

The allowing *Lay-Preachers*? We are not clear, that this is contrary to any *such Law*. But if it is, this is one of the Exempt Cases, one wherein we cannot obey with a safe Conscience. Therefore (be it right or wrong on other Accounts) it is however no just Exception against our Sincerity.

The *Rules and Directions* given to our *Societies*? Which, you say, is a Discipline *utterly forbidden* by the *Bishops*.

When and where did any *Bishop forbid* this? And if any did, By what *Law*? We know not either the Man, who ever *did forbid* or the Law by which he *could forbid* it.

The “ allowing *Persons* (for we require none to *Communicate* at the Chapel? In contradiction (you think) to *all those Rubricks* which require *all* to attend *always*, on their own *Parish Church* and *Pastor*, and to receive *only* at his Table? ”

Which Rubricks are those? We cannot find them. And till these are produced, all that is so frequently said of *Parochial Unity*, &c, is merely gratis dictum. Consequently, neither is this any just Exception against the Sincerity of any of our *Professions*.

Dec, 30, 1745.

J. W.

Wid.

Wednesday, January the 1st, 1746,

I preached at Four in the Morning, on *I am the Almighty GOD: walk before me and be thou perfect.* We dined with poor *John W.* now thoroughly poison'd by *Robert Barclay's Apology*, which he was sure would do him no hurt, till all his Love to his Brethren were swallowed up, in dotage about Questions and strife of Words.

Wedn 8. I waited on Mr. B——— Rector of—— who had sent to me, as soon as he had read the *Farther Appeal*, He said, Sir, "All this is sad Truth. But what can we do to help it?" I went afterwards to another Clergyman, who had likewise sent and desired to speak with me. How is this? I thought the Publication of this Tract, would have enraged the World above Measure. And on the contrary, it seems nothing ever was published, which softened them so much!

Mond. 13. I had a Visit from Mr. S. an honest, zealous Anabaptist-Teacher. Finding he *would* dispute, I let him dispute, and held him to the Point till between Eleven and Twelve o' Clock. By that Time he was willing to take Breath. Perhaps he may be less fond of Dispute for the Time to come.

Mond. 20. I set out for *Bristol*. On the Road I read over Lord *King's* Account of the Primitive Church. In spite of the vehement Prejudice of my Education, I was ready to believe, That this was a fair and impartial Draught. But if so, it would follow, That Bishops and Presbyters are (essentially) of one Order: and that originally every Christian Congregation was a Church independent on all others!

Turs. 21. I read Bishop *Butler's* Discourse on Analogy, a strong and well wrote Treatise: but I am afraid, far too deep for their Understanding, to whom it is primarily addressed.

Mond. Feb. 3. and the following Days, I visited several of the Country Societies *Mond. 10.* I preached at *Poulton*. On *Thursday* Noon at *Shepton-*

L

Mallard

Mallard, and at *Oak-hill* in the Evening. The next Morning I walk'd (it being scarce possible to ride, because of the Frost) to *Coleford*. *Sund.* 16. I took my Leave of *Bristol* and *Kingswood*, and *Mond.* 17. set out for *Newcastle*.

I preached near *Thornbury* about Noon, and in the Evening at *Wall-bridge* near *Stroud* *Tues.* 18. we pushed on thro' thick and thin, and with much Difficulty got to *Stanley*. Thence, after an Hour's Stop, we hastened on. The Brooks were so swollen with the late Rains, that the common Roads were impassable. But our Guide, knowing the Country, carried us round about through the Fields, so that we escaped the dangerous Waters, and soon after Sun-set, came (wet and dirty enough) to *Evenham*.

Wednes. 19. we rode to *Birmingham* where many of our Brethren from several Parts met us in the Evening. *Thurs.* 20. we set out as soon as it was light. Before we came to *Aldridge* Heath, the Rain changed into Snow, which the Northerly Wind drove full in our Faces, and crusted us over from Head to Foot, in less than an Hour's Time. We inquired of one who lived at the Entrance of the Moors, which was our best Way to *Stafford*? "Sir, said he, 'tis a thousand Pound to a Penny, you don't come there To-day. Why, 'tis four long Miles to the far Side of this Common, and in a clear Day, I am not sure to go right a-cross it. And now all the Roads are cover'd with Snow, and it snows so, that you can't see before you." However we went on and, I believe did not go ten Yards out of the Way, till we came into *Stafford*.

In the Evening we reached *Roger Moss's* House. I preached on *Rom.* iii. 22. and joined a few together as a Society. *Frid.* 21. We breakfasted at *Bradbury-Green*: whence we rode on to *Marsden*, and the next Day, *Sat.* 22. to *Leeds*. I preached at Five. As we went home a great Mob follow'd, and threw whatever came to hand. I was struck several Times, once or twice in the Face, but not hurt at all. I walk'd

walk'd on to the Recorder's, and told him the Case. He promised to prevent the like for the Time to come.

Sund. 23. I preached at Eight without any interruption: in *Birjhal* at One, and again at Five. *Mond.*

24. I preached at *Skircoat-Green*, near *Halifax*, to a whole Company of Quakers. The Good-Man of the House, about fourscore Years old, had formerly been a Speaker among them. But from Fear of Man, he desisted, and so quenched the Spirit, that he was in Darkness for near forty Years: till hearing *John Nelson* declare the Love of GOD in CHRIST, Light again sprung up in his Soul.

In the Evening I preached to a quiet Congregation at *Bradford*. *Tues.* 25. About Nine I began at *Kigbley*. Thence, (finding the Snow was so deep, I could not go through the Vales,) I went the Strait Way and came to *Newca le*, *Wedn.* 26.

Frid. 28. I took my leave of *Katy Parks*, calmly waiting till her Change should come. A Day or two after she had her Desire, sweetly giving up her Soul to God.

Of the same Spirit was the Writer of the following Letter.

February 22. 1745.

Dear S I R,

“**Y**OU may remember to have seen me at *Oxford* once. Since then, by walking somewhat different from the Ways of the World, I have incurr'd the Displeasure of the World. And I have gone through many Trials. My Friends and nearest Relations have done their utmost, to separate me from God and his Children. But blessed be our dear LORD, all their Attempts have hitherto been in vain. Of late they have seem'd resolv'd on other Measures; namely, to separate me from themselves. But notwithstanding all their Threats, I hope by the Power of God, to remain unshaken to the End. I would willingly suffer the Loss of all Things, rather than deny the LORD that bought me. And

I am persuaded, that neither Life nor Death shall ever separate me from his Love.

“ The Sum of all my Desires and Hopes in this World, for many Years has been this, To be regularly sent for as an Ambassador of CHRIST. I long to spend and be spent for the best of Masters. But I doubt my Relations have disappointed me of this ; for *Oxford* knows my Place no more.

“ My Uncle sees, that nobody can do his Business better, or perhaps so well as myself. But he can't bear a *Methodist* in his House. He wants to have me of his own Taste. But as I have been washed, I cannot, I dare not, I will not, by the Grace of GOD, turn to my former wallowing in the Mire.

“ Dear Sir, you see my Case. There is nothing I so much long for, as to be employ'd in the LORD's Vineyard, though utterly unworthy : I should be glad to be advised and directed by you, what to do ? I will do whatsoever you judge most proper, toward the promoting our Saviour's Interest. I am happy in his Love, and

Your most obedient Servant,

John Bosworth.

But there was no need for his taking thought for the Morrow. For in a few Weeks, GOD took him to himself.

Sat. March 1. I visited the Sick, who increased daily in every Quarter of the Town. It is suppos'd that Two Thousand of the Soldiers only, have died since their Incampment : the Fever or Flux sweeping them away by Troops, in spite of all the Physicians could do.

Wedn. 5. I preached at *Wickham* at Noon : in the Evening at *Spenn* : the next Day at *Burnup-field*, and on *Sat. 8.* in the Square at *Placay*. A vehement Storm began in the middle of the Sermon, which was driven full upon us by the North-East Wind. But the Congregation regarded it not.

Suu.

Sund. 9 Was a Day of solemn Joy. Yet in the Afternoon I felt a great Damp, occasioned by my neglecting to speak plainly, to some who were deceiving their own Souls. I do not wonder at the last Words of *St. Augustine* and Archbishop *Usher*, "LORD forgive me my Sins of Omission."

I preached on *Monday* at *Horsely*, on *Tuesday* at *Biddick*, and on *Wednes. 12.* at *Sunderland*, where I endeavour'd to bring the little Society into some kind of Order. In the Afternoon, being at Mrs. *Fenwick's*, and seeing a Child there of ten or twelve Years old, I ask'd, "Does your Daughter know CHRIST? Or know, she has need of him? She replied with much Concern, "I fear not: nothing has ever effected her at all." Immediately that Word came into my Mind, *Before they call, I will answer.* I was going to say, "Come let us call upon GOD, to shew her she has need of a Saviour:" But before the Words were pronounced, the Child turn'd away her Face, and began crying as if she would break her Heart. I could get no Word from her but "My Sins, my Sins!" We then besought GOD, to carry on his own Work.

Mond. 17. I took my leave of *Newcastle*, and set out with Mr. *Downes* and Mr. *Shepherd*. But when we came to *Smeton*, Mr. *Downes* was so ill, that he could go no further. When Mr. *Shepherd* and I left *Smeton*, my Horse was so exceeding lame, that I was afraid I must have lain by too. We could not discern what it was that was amiss; and yet he would scarce set his Foot to the Ground. By riding thus seven Miles, I was thoroughly tired, and my Head ached more than it had done for some Months. (What I here aver, is the naked Fact: let every Man account for it as he sees good.) I then thought "Cannot GOD heal either Man or Beast, by any Means, or without any?" Immediately my Weariness and Head-ach ceased, and my Horses Lameness in the same Instant. Nor did he halt any more either that Day or the next. A very odd Accident this also!

Tues. 18. I rode to *Pontefract*; on *Wednesday* to *Epsworth*, and on *Thursday*, by *Barley-hall* to *Sheffield*. I was glad of having an Opportunity here, of talking with a Child I had heard of. She was convinced of Sin some Weeks before by the Words of her elder Brother (about eight Years of Age) dying as an hundred Years old, in the full Triumph of Faith. I ask'd her abruptly, "Do you love God?" She said, "Yes, I do love Him with all my Heart." I said, "Why do you love Him?" She answer'd, "Because He has saved me." I ask'd, "How has he saved you?" She replied, "He has taken away my Sins," I said, "How do you know that?" She answer'd, "He told me Himself on *Saturday*, Thy Sins are forgiven thee. And I believe Him. And I pray to Him, without a Book. I was afraid to die. But now I am not afraid to die. For if I die, I shall go to Him."

Frid. 21. I came to *Nottingham*. I had long doubted what it was, which hindred the Work of God here. But upon Inquiry the Case was plain. So many of the Society were either Triflers or disorderly Walkers, that the Blessing of God could not rest upon them. So I made short Work, cutting off all such at a Stroke, and leaving only that little Handfull, who (as far as could be judged) were really in earnest to save their Souls.

Sat. 22. I came to *Wensbury*. The Antinomian-Teachers had labour'd hard to destroy this poor People. *Su. & 23.* I talk'd an Hour with the Chief of them, *Stephen Timmins*. I was in doubt whether Pride had not made him mad. An uncommon Wildness and Fierceness in his Air, his Words. and the whole Manner of his Behaviour, almost induced me to think, God had for a Season given him up into the Hands of Satan.

In the Evening I preached at *Birmingham*. Here another of their Pillars *J——— W———* came to me, and looking over his Shoulder, said, "Don't think I want to be in your Society; but if you are free to speak to me you may." I will set down the Con-

versation, dreadful as it was, in the very Manner wherein it passed : that every serious Person may see the true Picture of Antinomianism Full-grown : and may know what these Men mean by their Favourite Phrase, of being “ Perfect in Christ, not in themselves.”

“ Do you believe you have nothing to do with the Law of God ? ” I have not. I am not under the Law. I live by Faith. “ Have you, as living by Faith, a Right to every Thing in the World ? ” I have. All is mine, since Christ is mine “ May you then take any Thing you will any where ? Suppose, out of a Shop, without the Consent or Knowledge of the Owner ? ” I may, if I want it. For it is mine. Only I will not give Offence. “ Have you also a Right to all the Women in the World ? ” Yes, if they Consent. “ And is not that a Sin ? ” Yes, to him that thinks it is a Sin. But not to those whose *Hearts are free*. The same Thing that Wretch *Roger Ball*, affirm’d in *Dublin*. Surely these are the First-born Children of Satan !

Tues. 25. I preached at *Evesham* : *Wedn. 26.* about Ten at *Stanley* ; in the Afternoon, at the *Friers in Gloucester*. I preached at *Wall-bridge*, near *Stroud* in the Evening, and on *Thursday 27.* rode to *Eristol*.

Thurs. April 3. I spent an agreeable Hour with our old Fellow-labourer, Mr. *Humphry’s*. I found him open and Friendly, but rigorously tenacious of the Unconditional Decrees. O that Opinions should separate chief Friends ! This is Bigotry all over.

Mond. 7. I preached at *Kingswood*, on *Isaiab lx.* the seventeenth and following Verses, and laid the First Stone of the New House there. In the Evening I rode (with Mr. *Shepherd*) to *Bath*, and *Tuesday* the 8th to *Nezobury*. Here we met with several of the little Society in *Blowbury*, some of whom were truly alive unto God. What a Proof is this, That God sends by whom he will send ? Who hath begotten us these ? *David Jeffries* !

Wedn.

Wedn. 9. In the Evening I preached at *Brentford*. Many were got together there who threaten'd great Things. I went and took one or two of their Chiefs by the Hand, and desired them to come in. They did so, and were calm and silent. It was a Season of great Refreshment. The next Morning we rode to *London*.

In the Afternoon I buried the Body of *Ann Clowney*, a poor Woman whom many could never think to be a Believer, because she was a Fool (one of exceeding Weak Understanding, tho' not directly a Natural.) But in the Time of Sickness and Pain, none could deny the Work of God. Neither did she die as a Fool dieth.

Tues. 22. I rode with Mr. *Piers* to see one who called himself a Prophet. We were with him about an Hour. But I could not at all think, That he was sent of God. 1. Because he appeared to be full of himself, vain, heady, and opinionated. 2. Because he spoke with extreme Bitterness both of the King, and of all the Bishops, and all the Clergy. 3. Because he aimed at talking *Latin*, but could not; plainly shewing, he understood not his own Calling.

Wedn. 23. At the earnest Request of a Friend, I visited *Matthew Henderson*, condemn'd for Murdering his Mistress. A real, deep Work of God seemed to be already begun in his Soul. Perhaps by driving him too fast, Satan has driven him to God; to that Repentance, which shall never be repented of.

About this Time I received a Letter from *John Nelson* (whom I had left at *Birmingham*.) Part of which was as follows.

Biristol, April 22, 1746.

“ **A**FTER I left *Wednesbury*, I stayed two Nights at *Nottingham*, and had large Congregations. But while I was meeting the Society the second Night, there came a Mob, raging as if they

they would pull the House to the Ground. As soon as we had done meeting, the Constable came and seized me, and said, I must go before the Mayor for making a Riot. So he took me by the Arm and led me through the Streets, the Mob accompanying us with Curfews and Huzza's. God gave me as we went, to speak very plain to the Constable, and to all that were near me ; till one cried out, " Don't carry him to the Mayor, for he is a Friend to the *Methodists* ; but to Alderman ————" Upon this, he turn'd, and led me to the Alderman's. When we were brought in he said, " Sir, I have brought you another *Methodist*-Preacher." He ask'd my Name, and then said, " I wonder you can't stay at home : you see the Mob won't suffer you to preach in this Town." I said, " I did not know this Town was govern'd by the Mob. Most Towns are governed by the Magistrates." He said, " What, do you expect us to take your Parts, when you take the People from their Work ? " I said, " Sir, you are wrong inform'd. We preach at Five in the Morning, and Seven at Night. And these are the Hours when most People are in their Beds in the Morning, and at Night, either at Play or at the Ale-house." Then he said, " I believe you are the Cause of all the Evil that is fallen upon the Nation." I said, What Reason have you to believe so? Can you prove that one *Methodist* in England did assist the Rebels, with either Men, Money, or Arms ? " He answer'd, " No. But it has been observ'd, That there has been always such a People, before any great Evil fell on the Land." I said, " It hath been as you say. But that People was not the Cause of the Evil, no more than we are at this Time. But these Mobbers and Swearers, and Drunkards, and Whoremongers, and Extortioners, and Lovers of Pleasure, more than Lovers of God ; these are the Cause why God afflicteth both Man and Beast. Not we : We are sent to persuade them to break off their Sins by Repentance, that the heavy Judgments of God may not con-

consume such a People. And if there be not a General Reformation, God will be avenged of such a Nation as this." Then he said, " Do not preach here : " But God opened my Mouth, and I did not cease to set Life and Death before him. The Constable began to be uneasy, and said, " What must we do with him ? " " Well, he said, I understand he is for leaving the Town To-morrow ; I think you must take him to your House." But he desir'd to be excus'd. Then the Justice said, " You may go where you came from." When I had gone a little Way through the Mob, he came to the Door, and call'd, " Mr. *Nelson*, stop a little." Then he order'd the Constable to conduct me to the House he fetch'd me from, and take Care that the Mob did not hurt me." This seem'd to be a great Mortification to him. But he was oblig'd to do it. So he brought me to our Brethren again. And left us to give Thanks to God for all his Mercies."

Sunday, May 4. We left *London* in the Evening, and on *Tuesday* came to *Bristol*.

Mond. 12. I dined with a Gentleman who is fully persuad'd, that there is no such Thing as either Virtue or Happiness upon Earth : " Having found, he said, by repeated Experiments, that notwithstanding a Thousand fair Appearances, every Man living was at the Bottom wholly selfish, and truly miserable." I should not wonder, if every rational Deist, were of the same Mind. Nay, they must, if consistent with themselves. For it is sure all Men are both miserable and selfish, whatever Show they may make, who have not Faith ; even that *Evidence of Things not seen*, the very Being whereof they question.

Thurs. 15. I preached at *Bath*, and setting out at three the next Morning, in the Evening came to *Blewbury*.

In riding, I read Dr. *H's* " Lectures on the first Chapters of *St. Matthew*." Are they not more strange than true ? Here are the first Elements of the Gospel of the Mysticks ! But is this the Gospel of CHRIST ?

I preached in the Evening, on *Rom. i. 15. I am not ashamed of the Gospel of Christ: for it is the Power of GOD unto Salvation, to every one that believeth.* And setting out early in the Morning, *Sat. 17.* in the Evening came to *London.*

Mon. 19. I saw an amazing instance of Distress. A sensible young Woman (no Methodist) constantly attending her Church, had all her Life long believed herself to be a right, good Christian. And in this Persuasion she continued during a violent Fever, till the Physician told her Brother, " She must die: " On which she cried out, " So my Brother and you are going to Heaven, and I am going to Hell." Her Brother said, " From that Hour she was in the Agony of Despair, saying, she was in Hell already, she felt the Flames; the Devil had her Soul and Body, and was now tearing her in Pieces. If she swallowed any thing, she cried out, she was swallowing Fire and Brimstone. And for twelve Days she took nothing at all; for above Twenty, nothing but Water. She had no sleep, Day or Night, but lay cursing and Blaspheming, tearing her Cloaths, and whatever she could reach, in Pieces. The Sins which lay heaviest upon her, were, The having no Knowledge or Love of God; the not believing in CHRIST, and yet having persuaded herself, and others, that she was a good Christian." She was quieter from the Time we prayed with her first, and left off Cursing and Blaspheming. In a few Days after she began to drink a little Tea, tho' still remaining in settled Despair.

Frid. 23. I made over the Houses in *Bristol* and *Kingswood*, and the next Week, that at *Newcastle*, to Seven Trustees, reserving only to my Brother and myself, the Liberty of Preaching and Lodging there.

Frid. 30. I light upon a poor, pretty, fluttering Thing, lately come from *Ireland*, and going to be a Singer at the Play-house. She went in the Evening to the Chapel, and thence to the Watch-Night, and was almost persuaded to be a Christian. Her Con-

victions

victions continued strong for a few Days : but then her old Acquaintance found her, and we saw her no more.

Sat. June 7. I ask'd *Richard Langman* and his Wife, How they recovered from their *German Delusion* ? She said, " None could ever have delivered us from them but themselves, for there is no Fence against their soft Words. But one or two of their Sermons opened our Eyes; particularly One, wherein the Preacher was describing, How the Virgin " fed the dear little Lamb with Pap; and how when he grew bigger, she might send him of an Errand, perhaps for a Porringer of Milk, which if he happen'd to let fall, he might work a Miracle to mend the Porringer." They were not then able to digest these Things. — But now they never turn their Stomach at all.

In the Afternoon, an old Friend (now with the *Moravians*) laboured much to convince me, That I could not continue in the Church of *England*, because I could not *implicitly submit* to her Determinations : " For this, he said, was essentially necessary to the continuing in any Church." Not to the continuing in any, but that of *the Brethren* : if it were, I could be a Member of no Church under Heaven For I must still insist on the Right of private Judgment. I dare call no Man Rabbi. I cannot yield either implicit Faith or Obedience, to any Man or Number of Men under Heaven.

Frid. 13. I was desired to visit a poor Sinner, who had just made his Fortune on board a Privateer, and was preparing to enjoy it, when he was summon'd of God, to arise and go hence. I found God had shewn him terrible Things, and had afterward cut the Work short in his Soul. For he already knew in whom he had believed, and a few Days after slept in Peace.

Mond. 16. I had an Hours Conversation with Mr. *Simpson* (not the same with him above-mentioned) a Man of a clear Head and a loving Heart. But O ! the Abyss of the Providence of God ! I saw him
some

sometime after in a Fever. Before this intermitted, the Bark was pour'd in upon him. He was cur'd of his Fever, and depriv'd of his Senses; at least, so his Relations say. And in Fact, he has been confined ever since. Is it not the *Methodists* who have driven this Man also distracted?

Sat. 28. I inquir'd more particularly of Mrs N. concerning her little Son. She said, " He appear'd to have a continual Fear of God, and an awful Sense of his Presence: that he frequently went to Prayers by himself, and prayed for his Father, and many others by Name: that he had an exceeding great Tenderness of Conscience, being sensible of the least Sin, and crying and refusing to be comforted, when he thought he had in any thing displeased God: that a few Days since, he broke out into Prayer aloud, and then said. " Mamma, I shall go to Heaven soon, and be with the little Angels. And you will go there too, and my Pappa; but you will not go so soon: " that the Day before he went to a little Girl in the House and said, *Polly*, you and I must go to Prayers. Don't mind your Doll. Kneel down now. I must go to Prayers, God bids me." When the Holy Ghost teaches, is there any Delay in learning? This Child was then just three Years old! A Year or two after died in Peace.

Wedn. July 2. I received the following Letter from that amiable Man, who is now with God.

Northampton, July 29, 1746.

Rev. and Dear S I R,

" **I** Am truly glad, that the long Letter I last sent you was agreeable to you. I bless God that my Prejudices against the Writers of the Establishment were so early removed and conquered. And I greatly rejoice when I see in those, whom upon other Accounts, I must highly esteem as the Excellent of the Earth, that their Prejudices against their Brethren of any Denomination are likewise

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subsided, and that we are coming nearer to the Harmony in which I hope we shall ever be one in *Christ Jesus*——

“ I have always esteemed it to be the truest Act of Friendship, to use our mutual Endeavours to render the Characters of each other as blameless, and as valuable as possible. And I have never felt a more affectionate Sense of my Obligations, than when those worthy Persons who have honoured me with their Affection and Correspondents, have freely told me what they thought amiss, in my Temper and Conduct. This therefore, Dear Sir, is an Office which you might reasonably expect from me, if I had for some time enjoyed an intimate Knowledge of you. But it has always been a Maxim with me, Not to believe any flying Story, to the Prejudice of those, whom I had apparent Reason from what I knew of them to esteem. And consequently, as I should never make this a Foundation, you must be contented to wait longer, before you will be likely to receive that Office of Fraternal Love which you ask from

Rev. and Dear Sir,

Your obliged and Affectionate

Brother and Servant,

P. Doddridge.

“ Your Caution has suggested a Thought to me, Whether it be modest to call ourselves Humble? If the Expression means, a real Readiness to serve in Love, in any thing low, as washing the Feet of another, I hope I can say, *I am your humble Servant*: But if it means one who is in all Respects as humble as he could wish, God forbid I should arrogate so proud a Title. In what can I say, *I have already attained*? Only I love my Divine Master, and I would not have a Thought in my Heart, that he should disapprove. I feel a Sweetness in being assuredly in his gracious Hand, which all the World cannot

cannot possibly afford ; and which I really think, would make me happier in a dark Dungeon, than ten thousand Worlds could make me without it. And therefore I love every Creature on Earth that bears his Image. And I do not except those, who thro' Ignorance, Rashness or Prejudice, have greatly injured me."

Sund. 6. After talking largely with both the Men and Women Leaders, we agreed it would prevent great Expence, as well of Health as of Time, and of Money, if the poorer People of our Society, could be persuaded, to leave off drinking of Tea. We resolv'd ourselves to begin and set the Example. I expected some Difficulty, in breaking off a Custom of six and twenty Years standing. And accordingly the three first Days, my head ached, more or less, all Day long, and I was half a sleep from Morn to Night. The third Day, on *Wednesday* in the Afternoon, my Memory fail'd, almost intirely. In the Evening I sought my Remedy in Prayer. On *Thursday* Morning my Headach was gone. My Memory was as strong as ever. And I have found no Inconvenience, but a sensible Benefit in several Respects, from that very Day to this.

Thurs. 17. I finished the little Collection which I had made among my Friends for a Lending-Stock : it did not amount to thirty Pounds ; which a few Persons afterwards made up Fifty. And by this inconsiderable Sum, above Two Hundred and Fifty Persons were relieved in one Year.

Mond. 20. I set out for *Salisbury*, where, to my utter Amazement, on *Wedn. 22.* Mr. *Hall* desired me to preach. Was his Motive only, To grace his own Cause ? Or rather, was this the last Gasp of expiring Love ?

I did not reach *Bristol* till *Frid. 25.* On *Sund. 27.* I preached at *Baptist Mills* to the largest Congregation I had seen at that Place, since I was there with Mr. *Whitefield*.

About

About this Time I received a melancholy Letter from abroad : Part of which I have subjoined.

Meerkerk in Holland,

July 29, 1746.

“ **I** Have for some Years endeavoured to keep a Conscience void of Offence, toward God and toward Man. And for above two Years, I have known, that God for CHRIST's Sake had forgiven me all my Sins. I lived in the full Assurance of Faith, Which made me rejoice in all States. Wet or weary, cold or hungry, I could rejoice. And Faith, and Love did increase so fast, that it was my Soul's Delight to do good to them that hated me, to bless them that cursed me, and to call all those that were in a perishing Condition, to accept of Life and Salvation. But O ! How are the mighty fallen, and the Weapons of War perished ! *April 6, 1746.* I was overcome by a great Temptation : it came as quick as Lightning. I know not if I was well in my Senses. But I fell. I rose the same Moment, and called upon my offended God. And so I have done ever since. But notwithstanding, his Spirit has departed from me. I have wounded my Conscience exceedingly. I am fallen into the Spirit of Bondage and Fear. And I often cry out,

“ Who shall tell me, if the Strife
In Heaven or Hell shall end ? ”

Mond. Aug. 4. I received a Letter from *Yorkshire*, Part of which was in these Words,

“ On *Wedn. July 16.* I called on good, old Mr. *Clayton*. He was exceeding weak, and seem'd like one that had not long to continue here. I call'd again on *Mond. 21.* and found him very ill. He told me, No one else should have been admitted : that he had much to say to me to tell you, and desired me, to send his kind Respects to you, and wished you Prosperity in your pious Undertakings. Finding he was not able to talk much, I took my leave,
not

not thinking it would be the last Time. But when I returned into these Parts on *Saturday* last, I found he died that Morning between Two and Three. On *Monday* last I went to his Burial, and I was unexpectedly made Mourner for my good, old Friend. I follow'd his Corpse to the Ground, where I saw it solemnly interr'd. Many of his Parishioners dropt Tears, he having been a Father to the Poor. He died very poor, tho' he had an Estate of forty Pounds a Year, and a Living of near three hundred, of which he has been Rector three and forty Years."

Wedn. 6. I preached at *Oak-bill*. How is this? I have not known so many Persons earnestly mourning after God, of any Society of this Size in *England*, and so unblamable in their Behaviour. And yet not one Person had found a Sense of the pardoning Love of God, from the first preaching here to this Day!

When I mentioned this to the Society, there was such a Mourning, as one would believe should pierce the Clouds. My Voice was quickly drowned. We continued crying to God, with many loud and bitter Cries, 'till I was constrain'd to break away, between Four and Five, and take Horse for *Shepton*.

Here the good Curate (I was inform'd) had hir'd a silly Man, with a few other drunken Champions, to make a Disturbance. Almost as soon as I began, they began screaming out a Psalm: but our Singing quickly swallow'd up theirs. Soon after their Orator named a Text, and (as they term'd it) preached a Sermon: his Attendants mean time being busy (not in hearing him, but) in throwing Stones and Dirt at our Brethren: those of them I mean, who were obliged to stand at the Door. When I had done Preaching, I would have gone out to them; it being my Rule, confirm'd by long Experience, always to look a Mob in the Face. But our People took me up whether I would or no, and carried me into the House. The Rabble melted away in a quarter of an Hour, and we walk'd home in Peace.

Thurs. 7. That venerable old Man, Mr. *Tindal*, called upon me once more. How strange is it, to find one of Fourscore and Ten, as humble and teachable as a little Child !

Sund. 10. In the Evening, having determined to spend a little Time in *Wales*, I rode to *S. Crocker's*, to be ready for the first Passage in the Morning. On *Mond.* 11. we came to the Water Side, at Half an Hour after Five : But we did not pass till near Twelve, and then rode on to *Abergany*. Mr. *Phillips* afterwards met us on the Road, and brought us to a Friend's House between Nine and Ten.

Tues. 12. I preached at *Maesmenny's* Church, and in the Afternoon, in *Builtb* Churchyard. The greatest Part of the Town was present there, as usual, And God gave us the usual Blessing.

Wed. 13. I preached at *Lanzufried*. As soon as we came out of the Church, a poor Woman met us whom Satan had bound in an uncommon Manner for several Years. She followed us to the House where our Horses were, weeping and rejoicing, and praising God. Two Clergymen were there, besides me, and the House was full of People. But she could not refrain from declaring before them all, what God had done for her Soul. And the Words which came from the Heart, went to the Heart. I scarce ever heard such a Preacher before. All were in tears round about her, high and low ; for there was no resisting the Spirit by which she spoke.

The odd Account she gave of herself was this : (concerning which let every one judge as he pleases :) That near seven Years since she affronted one of her Neighbours, who thereupon went to *Francis Morgan* (a Man famous in those Parts) and gave him fourteen Shillings to *do his worst* to her : That the next Night, as soon as she was in Bed, there was a sudden Storm of Thunder, Lightning and Rain. in the midst of which she felt all her Flesh shudder, and knew the Devil was close to her : That at the same Time a Horse she had in the Stable below, which used to be

as quiet as a Lamb, leaped to and fro and tore in such a Manner, that she was forced to rise and turn him out: That a Tree which grew at the End of the House, was torn up by the Roots: That from thenceforth she had no rest, Day or Night, being not only in Fear and Horror of Mind, but in the utmost Torment of Body, feeling as if her Flesh was tearing off with burning Pincers: That till this Day, she had never had any Respite or Ease; but now she knew God had delivered her, and she believed he would still deliver her Body and Soul, and bruise Satan under her Feet."

At three in the Afternoon I preached at *Builth*, designing to go from thence to *Carmarthen*. But Notice having been given, by a Mistake, of my preaching at *Leominster* in *Herefordshire*, I altered my Design, and going to *Lanzufried* that Night, the next Day rode to *Leominster*.

At Six in the Evening, I began preaching on a Tombstone, close to the South Side of the Church. The Multitude roared on every Side; but my Voice soon prevailed. And more and more of the People were melted down, till they began Ringing the Bells. But neither thus did they gain their Point, for my Voice prevailed still. Then the Organs began to play amain. Mr. C. the Curate, went into the Church, and endeavoured to stop them; but in vain. So I thought it best to remove to the Corn-Market. The whole Congregation followed, to whom many more were joined, who would not have come to the Church-yard. Here we had a quiet Time, and I shewed what that *Sect* is, *which is every where spoken against*? I walked with a large Train to our Inn but none, that I heard, gave us one ill Word. A Quaker followed me in and told me, "I was much displeased with thee, because of thy *Last Appeal*. But my Displeasure is gone. I heard thee speak, and my Heart clave to thee."

Frid. 15. I preached at Five to a large Company of willing Hearers. We breakfasted with a lovely old Woman, worn out with Sickness and Pain, but
full

full of Faith and Love, and breathing nothing but Prayer and Thanksgiving.

About Ten we came to *Kington*, three Hours ride (which they call eight Miles) from *Leominster*. I preached at one End of the Town: The Congregation divided itself into two Parts. One half stood near, the other Part remained a little Way off, and lowerd Defiance. But the Bridle from above was in their Mouth, so that they made no Disturbance at all.

At Four we had another kind of Congregation at *Maesmennys*; many who had drank largely of the Grace of God. I examin'd them, *Do you now believe?* And the Word was as a two-edged Sword. After taking a sweet Leave of this loving People, we rode with honest *John Price* of *Mertba* to his House. We had four Hours Rain in the Morning, but a fair, mild Afternoon, in the Close of which we came to *Cardiff*.

Tund. 17. I preached at *Wenwo* Church, Morning and Afternoon: at five in the Evening in the Castle Yard at *Cardiff*, to the far largest Congregation which I had ever seen in *Wales*. All stood uncover'd and attentive, and I trust, few went empty away.

Mond. 18. I rode with Mr. *Hodges* to *Neath*. Here I found twelve young Men, whom I could almost envy. They lived together in one House, and continually gave away whatever they earned above the Necessaries of Life. Most of them (they told me) were Predestinarians, but so little bigotted to their Opinion, that they would not suffer a Predestinarian to preach among them, unless he would lay all Controversy aside. And on these Terms they gladly received those of the opposite Opinion.

The Multitude of People oblig'd me to preach in the Street, on *Repent ye, and believe the Gospel*. One Man would fain have interrupted, and had procured a drunken Fidler for his Second. But finding none to join them, they were ashamed; so the Gentleman stole away on one Side, and the Fidler on the other.

Tues.

Tues. 19. I preached again at Five. Whatever Prejudice remain'd, now vanish'd away as a Dream. and our Souls took Acquaintance with each other, as having all drank into one Spirit.

About Ten I preached in my Return at *Margum*, on *By Grace ye are saved, thro' Faith*. There being many present, who did not well understand *English*, one repeated to them in *Welsh*, the Substance of what I had said. At One we came to *Bridge-End*, where I preached on a small Green, not far from the Church, on *Jesus Christ, made of God unto us Wisdom, Righteousness, Sanctification and Redemption*. It being the Time of the yearly Revel, we had many Strangers from all Parts. But none behaved unseemly; none opened his Mouth; for the Fear of God was amongst them. In the Evening I preached at *Finnon* Castle, on the Fruits of the Spirit: I concluded the Day with the little Society there, rejoicing and praising God.

Wed. 20. I preached near *Wiltor*, a little Town about a Mile from *Cowbridge*: and on *Thursday* at *Lanmais*, four Miles from *Fonmon*, to a People of a simple, loving, childlike Spirit.

Frid. 22. I returned to *Cardiff*, and spoke plain to those who were wise in their own Eyes. This however was Matter of Joy: they were willing to receive Reproof. Otherwise I should have feared that, with Regard to them, I had laboured in vain.

Sat. 23. Returning to *Bristol*, I found poor C. G. there, proclaiming open War. He had preached at S— G—'s once or twice; but I believe had done neither Good nor Harm. I invited him to lodge at our House; but he did not choose it. O poor Head! and honest Heart!

Frid. 29. I talked largely with S— F—, and took from her the following Account.

“ On *Sat. July 15. 1743.* S— T—, then about ten Years and three quarters old. waked in perfect Health. She had never had any Fits of any Kind, nor any considerable Sicknefs. About Six in the Morning she was rising, and inwardly praying to God,
when

when on a sudden she was seized with a violent Trembling. Quickly after she lost her Speech; in a few Minutes her Hearing; then her Sight, and at the same Time, all Sense and Motion.

Her Mother immediately sent for Mrs. *Designe*, to whom she then went to School. At the same Time her Father sent for Mr. *Smith* Apothecary, who lived near. At first, he proposed Bleeding her immediately, and applying a large Blister. But upon examining her farther, he said, " It signifies nothing, for the Child is dead."

" About Twelve o'Clock, she began to stir; then she opened her Eyes, and gave the following Account.

" As soon as I lost my Senses, I was in a dismal Place, full of Briars, and Pits, and Ditches, stumbling up and down, and not knowing where to turn, or which Way to get, either forward or backward. And it was almost quite Dark, there being but a little faint Twilight, so that I could scarce see before me. I was crying ready to break my Heart; and a Man came to me and said, " Child, where are you going?" I said, " I could not tell." He said, " What do you want?" I answer'd, " I want CHRIST to be my Refuge." He said, " What is your Name? And I told him. But I did not tell him S— F—. I told him a Name which I never heard before. He said, " You are the Child for whom I am sent. You are to go with me." I saw it grew lighter as he spoke. We walked together till we came to a Stile. He went over, and bid me stay a little. I stayed about half a quarter of an Hour. And then I observed his Cloaths. They reached down to his Feet, and were shining, and white as Snow.

Then he came back, and kneeled down and prayed. You never heard such a Prayer in your Life. Afterward he said, " Come with me." I went over the Stile, and it was quite Light. He brought me thro' a narrow Lane, into a vast broad Road, and told me, " This leads to Hell. But be not afraid. You

You are not to stay there." At the End of that Road a Man stood clothed like the other, in white, shining Cloaths, which reached down to the Ground. None could pass in or out without his Knowledge. But he had not the Key. The Man that was with me, carried the Key, and unlocked the Door, and we went in together.

For a little Way we walked strait forward ; then turning to the left Hand, we went down a very high, steep Hill. I could scarce bear the Stench and Smoke of Brimstone. I saw a vast many People, that seemed to be chained down, crying and gnashing their Teeth. The Man told me, The Sins they delighted in once, they are tormented with now. I saw a vast Number who stood up cursing and blaspheming God, and spitting at each other And many were making Balls of Fire, and throwing them at one another. I saw many others who had Cups of Fire, out of which they were drinking down Flames. And others who held Cards of Fire in their Hands, and seemed to be playing with them.

We staid here, I thought, about half an Hour. Then my Guide said, " Come ; I will shew you now a glorious Place." I walk'd with him till we came into a narrow Road, in which we could hardly walk a-breast. This brought us into a great broad Place. And I saw the Gate of Heaven, which stood wide open ; but it was so bright, I could not look at it long. We went strait in, and walked through a large Place, where I saw Saints and Angels : and through another large Place, where were abundance more. They were all of one Height and Stature. And when one prayed, they all prayed ; When one sung they all sung. And they all sung alike, with a smooth, even Voice, not one higher or lower than another.

We went through this into a third Place. There I saw God sitting upon his Throne. It was a Throne of Light, brighter than the Sun, I could not fix my Eyes upon it. I saw Three, but all as One. Our Saviour held a Pen in his Hand. A great Book lay

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at his Right Side ; another at his Left, and a Third partly behind him. In the First he set down, the Prayers and good Works of his People. In the Second, he set down all the Curses, and all the Evil Works of the Wicked. I saw he had a discerning Eye. I saw that he discerns the whole Earth at a Glance. And he discerns the whole Heavens. At once he beholds Earth and Heaven with one Look.

Then our Lord took the first Book in his Hand, and went and said, “ Father, Behold the Prayers and the Works of my People.” And he held up his Hands, and prayed, and interceded to his Father for us. I never heard any Voice like that. But I can’t tell how to explain it. And his Father said, “ Son, I forgive thy People ; not for their Sake, but Thine.” Then our Lord wrote it down in the Third Book, and returned to his Throne rejoicing with the Host of Heaven.

It seemed to me, as if I stayed here several Months. But I never slept all the While. And there was no Night. And saw no Sky or Sun, but clear Light every where.

Then we went back to a large Door, which my Guide opened, and we walked into pleasant Gardens, by Brooks and Fountains. As we walk’d, I said, “ I did not see my Brother here (who died some time before) He said, “ Child, thou canst not know thy Brothers yet : because thy Breath remains in thy Body. Thy Spirit is to return to the Earth. Thou must Watch and Pray : and when thy Breath leaves thy Body, thou shalt come again hither, and be joined to these, and know every one as before. I said, When is that to be ? He said I know not : nor any Angel in Heaven ; but God alone.

Then he took me into another pleasant Garden, where were all Manner of Fruits. He told me, This Garden bears Fruit always. Here I saw a glorious Place, which had large gold Letters writ over the Door. He bid me read, and I read, “ This is a Fountain for Sin and Uncleanness for my People.

At

At what Time soever they will return, they shall be cleansed from all their Idols." The Door stood open, and I looked in, and I saw, as it were, a great Cistern, full of Water, white as Milk. We seemed to walk up and down in this Garden for some Weeks, and he told me what every Thing meant. I never wanted to eat or drink, nor felt any Weariness.

While we were walking, he said, " Sing." I said, " What shall I sing ? " And he said, " Sing Praises unto the King of the Place." I sung several Verses. Then he said, " I must go." I would have fain gone with him. But he said, " Your Time is not yet. You have more Work to do upon the Earth." Immediately he was gone : and I came to myself, and began to speak.

Her Mother, told me farther, " As soon as ever she recovered her Speech, she gave me just the same Account : adding, " I have learnt the finest Hymn you ever heard in your Life." She then sung three Verses, the most solid, awful Words which I have ever hear'd. She continued speaking many awful Words, with many Sighs and Tears : till about Three in the Afternoon, she fell into a Slumber, which continued till Seven. She then spoke the same Things to Mrs. *Designé* : after which she was silent, till about Five in the Morning.

She receiv'd Remission of Sins when she was nine Years old, and was very watchful from that Time. Since this Trance, she has continued in Faith and Love, but has been very sickly and weak in Body."

Mond. Sept. 1. I rode with *T. Butts* to *Middlesey*, and preached to a small, earnest Congregation. We set out early in the Morning, and were thoroughly wet by Noon. In the Evening we reached *Sticklepath*.

Wedn. 3. About One we came to *Plymouth*. After Dinner I walk'd down to *Herbert Jenkins*, and with him to the Dock. In the Way we overtook Mr. *Mignon* ; then a Pattern to all that believed.

Herbert preached a plain, honest Sermon. But the Congregation was greatly displeased; and many went away as soon as he began, having come on purpose to hear *me*.

Thurs. 4. Abundance of People from *Plymouth* were at the Room by half Hour after Four. I was much refreshed in applying those Words to them, *The GOD of Hope fill you with all Joy and Peace in believing.* And many of us found our Hearts knit together, in that Love which never faileth.

As many as the Room could well contain, follow'd me to Mr. *Hide's*, and importun'd me much, to call again, in my Return from *Cornwall*. We dined at *Loa*, (a Town near half as large as *Islington*, which sends only four Burgesses to the Parliament) call'd at *Grampond* in the Afternoon, and just at Seven reached *Gwenap*. The Congregation waiting, I began without Delay, and found no Faintness or Weariness, while I expounded, *We all beholding, as in a Glass, the Glory of the LORD, are transformed into the same Image, from Glory to Glory, as by the Spirit of the LORD.*

Frid. 5. I inquired concerning *Jo. Trembath's* late Illness. It was a second Relapse into the spotted Fever: in the Height of which they gave him Sack, cold Milk and Apples, Plumbs, as much as he could swallow. I can see no Way to account for his Recovery, but that he had not then finish'd his Work. In the Evening I preached at *St Ives*.

Sat. 6. I rode to *Trewillard*, in the Parish of *St. Just*. I found no Society in *Cornwall* so lively as this. Yet a few of them I was obliged to reprove for Negligence in Meeting, which is always the Forerunner of greater Evils.

I preached in the Evening in the Green Court, which was well fill'd with earnest Hearers. I thought the House would have contained the Congregation at Five (*Sund. 7.*) but it would not. At Eight I preached to a large Congregation at *Morva*, and rode on to *Zummar* before the Church Service began. As soon as it was ended, I began near the Church-Yard

Yard (and surely never was it more wanted) to expound, *Whom ye ignorantly worship, Him declare I unto you.* I preached at *St. Ives* about Five, to a more understanding People, on *Thou art not far from the Kingdom of GOD.*

On *Mond. 8.* I wrote the following Letter to Mr. ———

My Dear Brother,

ON *Tuesday* last I light upon a Letter of yours in *Devonshire*, which I understand has been a great Traveller. I think it is the Part of Brotherly Love, to mention to you some Points therein, wherein I doubt whether you are not a little mistaken: if I mistake, you will set me right. You say,

1. “First as to *Stillness*, “The Thing meant hereby is, That Man cannot attain to Salvation by his own Wisdom, Strength, Righteousness, Goodness, Merits or Works: That therefore when he applies to GOD for it, he is to cast away all Dependence upon every Thing of his own, and trusting only to the Mercy of GOD, through the Merits of CHRIST, in true Poverty of Spirit, to resign himself up to the Will of GOD, and thus quietly wait for his Salvation.” I conceive this to be the first Mistake. I have nothing to object to this *Stillness*. I never did oppose *This* in Word or Deed. But this is not *the Thing meant thereby*, either by *Molther*, or the *Moravians*, or the *English Brethren*, at the Time that *I*, (and *You*, at Mr. *Bower's*) opposed them.

2. “That *the Brethren* teach, That People who are seeking after Salvation, are all the While to sit still and do nothing, that they are not to read, hear or pray, is altogether false.” This I apprehend to be a Second Mistake. Whatever *the Brethren* do now, they did teach thus, and that explicitly in the Years 1739 and 1740. In particular Mr. *Brown*, Mr. *Bowers*, Mr. *Bell*, Mr. *Bray*, and *Simpson*, then with the *Moravians*. Many of their Words, I heard
with

with my own Ears; many more I received from those who did so. And Mr. *Molther* himself, on Dec. 31, 1739, said to me, in many, and plain Words, That the Way to attain Faith, is, *To be still*, that is,

Not to use, (what we term) The Means of Grace.

Not to go to Church;

Not to Communicate;

Not to Fast;

Not to use *so much* Private Prayer;

Not to read the Scriptures:

Not to do Temporal Good, and

Not to attempt to do Spiritual Good."

These Things I myself heard him speak: as I am ready to give upon Oath, whenever required. You ought not therefore to say, "This is altogether false," on the bare Denial of Mr. *Molther*, or any other.

3. "Some of *Fetter-lane* Society, when the Difference broke out, spoke and acted very imprudently. But then to lay the Blame on the *Moravian* Church, as if it were their Fault, is quite wrong" I think so too; and have said so in my Answer to Mr. *Church*, publish'd some time before you sent your Letter. If therefore you imagine, that I lay the Blame on the *Moravian* Church, you are under a Mistake here also: Or if you think, I "lay the Fault of one Man, upon a whole Community."

4. "As to the *English* that really were to blame, they confess'd their Faults, and ask'd Mr. *W's* Pardon. And some of them, if I mistake not, did it with Tears." I really think you do mistake again. I remember no such Thing. Fifty Persons, and more, spoke bitter Things concerning me. One or two ask'd my Pardon for so doing, but in so
flight

flight and cursory a Manner, that I do not so much as know, who were the Men ; neither the Time or Place, where it was done : so far were they from doing it with Tears, or with any Solemnity or Earnestness at all. As for the rest, if they were ever *convinced* or *ashamed* at all, it is a Secret to me to this Day.

5. “ Therefore to publish Things which ought to have been buried in Eternal Oblivion, is what I do not like.” This whole Matter of asking Pardon, you seem to mistake, as Count Z. did before. I wish you would consider the Answer I gave him, “ They ask’d my Pardon, for using me ill. I replied, that was superfluous. I was not angry with them ; but I was afraid of two Things, 1. That there was Error in their Doctrine, 2. That there was Sin (allow’d) in their Practice. This was then and is at this Day, the one Question between them and me.” Now this cannot be buried in Oblivion. that Error and Sin have spread too far already ; and it was my Part, after private Reproof had been tried again and again to no Purpose, to give publick Warning thereof to all the World, that if possible, they might spread no farther.

6. “ Mr. W. is partial throughout his Journal :” I want to know the particular Instances. “ In what he mentions of me, he does not represent our Conversation rightly.” Then it is the Fault of my Memory. But be so kind as to point out the Particulars that are not rightly represented. “ He has done the Cause of our Saviour more Mischief, than any one else could have done.” Tell me How ? — Unless you mean, the *Antinomian* Cause, by the *Cause of our Saviour*. “ I have several Times gone to Mr. W. to explain Matters, and to desire him to be reconciled.” Several Times ! When and where ? You surprize me much ! Either my Memory or yours fails strangely. “ In Truth, it is he that has stood out.” Alas, my Brother ! What an Assertion is this ? Did not I come three Years ago (before that Journal was publish’d) in all haste, from

Newcastle upon Tyne, and my Brother, in five Days, from the *Land's End*, to a supposed Conference in *London*? Was this *standing out*?——But with what Effect? Why Mr. *Spangenberg*, had just left *London*. None besides had any Power to confer with us. And to cut us off from any such Expectation, *James Hutton* said, “ They had Orders, Not to confer at all, unless the Arch Bishop of *Canterbury*, or the Bishop of *London* were present.”

There cannot be under Heaven a greater Mistake than this, That I ever did *stand out*, or that I do so now. There has not been one Day for these Seven Years last past, wherein my Soul has not longed for Union. And they have grossly abused your honest Credulity, whoever have made you believe the contrary.

7. “ Since Mr. *Wesleys* have publish'd such Stuff and Inconsistencies, I cannot agree with them.” My Brother, make some of those Inconsistencies appear, and it will be an Act of solid Friendship. But “ Time will manifest Matters, and what is of God will stand, and what is of Man, will come to nought.” Most true; and according to this sure Rule, it has already appear'd, Whose Work is of God; both at *Bradford*, at *Horton*, and in several Towns, not far from your own Neighbourhood.

8. The Account you give of the *Moravians* in general, is the very same I had given before: *viz.* That next to those of our own Church, “ who have the Faith and Love which is among them, without those Errors either of Judgment or Practice, *the Body* of the *Moravian Church*, however mistaken *some of them* are, are in the main, of all whom I have seen, the best Christians in the World.” In the same Tract, I sum up my latest Judgment concerning them, in these Terms. “ I believe they love the LORD JESUS in Sincerity, and have a Measure of the Mind that was in Him. And I am in great Earnest when I declare once more, That I have a deep, abiding Conviction, By how many Degrees the

the Good which is among them overballances the Evil * That I cannot speak of them but with *tender Affection*, were it only for the Benefits I have receiv'd from them : and that at this Hour *I desire Union with them*) were those Stumbling Blocks once put away, which have hitherto made that Desire ineffectual) above all Things under Heaven."

9. In what Respects the Brethren are *Antinomians*, in what Sense they lean to *Quietism*, I have spoken at large. If they can refute the Charge, I shall rejoice more than if I had gain'd great Spoils.

My Brother I heartily wish both you and Them, The Genuine, Open Gospel-Simplicity : That you may always use that Artless, Plainness of Speech, in which you once *excel'd* : and that by Manifestation of the Truth, You may commend Yourself to every Man's Conscience in the Sight of God. I am,

Your Affectionate Brother,

J. W.

Tues. 9. I preached at *Crocoan*. The Night came upon us while I was speaking : but none offered to go away. Wedn. 10. I preached at *Portkellis* in *Wendown*, to many more than the House could contain. W—T— of *Sithney* rode with me to *Gwenap*, a constant Companion of Mr. N—'s, so long as he would join with him in Riot and Drunkenness. But with his Drunkenness ended Mr. N—'s Friendship.

When he hear'd, that one *John O——*, a Tinner was preaching, he went on Purpose to make Sport. But the Word of God struck him to the Earth

* I speak of the simple and artless Part of their Congregations. As for the Teachers in their Church, it is my solemn Belief (I speak it with Grief and Reluctance) that they are no better than a Kind of Protestant *Jesuits*..

Earth. Yet he struggled in the Toils ; sometimes wanting to go again ; sometimes resolving never to go any more. But one Day, calling at his Sister's, he took up a little Girl (about four Years old) and said, " They tell me you can sing Hymns. Come, sing me an Hymn." She began immediately,

" My Soul, don't delay !

CHRIST calls thee away :

Rise ! Follow thy Saviour, and bless the glad Day !

No Mortal doth know

What he can bestow :

What Peace, Love and Comfort : Go after Him Go !

He started up at once, and went to the Preaching. And the same Night he found Peace to his Soul.

Thursf. 11. E— T— (W— T—'s Sister) rode with me to Cambourn. When she hear'd her Brother was perverted, she went over to Sitbney, on Purpose to reclaim him. But finding neither fair Words, nor hard Names, nor Oaths, nor Curses, nor Blows would prevail, she went away, renouncing him and all that belong'd to him, and fully resolv'd to see him no more.

Six Weeks after she met him at Redruth, and desired him to step into an House. When they were sat down, she burst into Tears, and said, " Brother, follow those Men in God's Name. And send me Word when any of them preaches in your House, and I will come and hear him.

He ask'd, " How is this ? How came *you* to be so changed ? She replied, " A Fortnight ago, I dream'd a Man stood by me and said, " Do not speak Evil of these Men. For they are the Servants of God." I said, " What are *you* one of them ? I defy you all. I will keep to my Church." He said, and when you are at Church, How are your Thoughts employed ? Or even at the LORD's Table. And he went on, telling me all that was in my Heart. And every Word went thro' me. And

I looked up, and saw him very bright and glorious. And I knew it was our Saviour. And I fell down at his Feet. And then I waked."

The Week after she went to *Sithney*, where Mr. M— was preaching, and saying, "Is there any of you that has shut your Doors against the Messengers of GOD? How if our LORD shut the Door of Mercy against you?" She cried out, "It is I," and drop'd down. Nor had she any Rest, till GOD made her a Witness of the Faith which once she persecuted.

Sat. 13. I took my Leave of our Brethren of *St. Ives*, and between One and Two in the Afternoon began preaching before Mr. *Probi's* House at *Bray*, on *The Promise* which is given to them that believe. Many were there who had been vehement Opposers. But from this Time they opposed no more.

At Six I preached at *Sithney*. Before I had done, the Night came on: but the Moon shone bright upon us. I intended after preaching to meet the Society; but it was hardly practicable; the poor People so eagerly crouding in upon us. So I met them altogether, and exhorted them, not to leave their first Love.

Sund. 14. For the Sake of those who came from far, I delay'd Preaching till Eight o Clock. Many of *Helfton* were there, and most of those, who in Time past had signalized themselves by making Riots. But the Fear of GOD was upon them: they all stood uncover'd, and calmly attended from the Beginning to the End.

About One I began preaching near *Portkellis*, to a much larger Congregation: And about half an Hour after Four at *Gwenap*, to an immense Multitude of People, on *To me to live is CHRIST, and to die is gain*. I was at first afraid my Voice would not reach them all: but without Cause; for it was so strengthened, that I believe Thousands more might have hear'd every Word. In the Close of my Sermon, I read them the Account of *Thomas Hitchins's* Death. And the Hearts of many burned within them, so that they could not conceal their Desire, to

go.

go to him, and to be with CHRIST. At Six we took Horſe, and about Nine (having bright Moonſhine) reached *St. Columb*.

Monſd. 15. A Guide meeting us at *Camelford*, conducted us to *St. Mary Week*. Mr. Bennet overtook us on the Road, and Mr. Thompson came in ſoon after, having loſt his Way, and ſo pick'd up Mr. Meyrick and Butts, who were wandring they knew not where. It was the Time of the yearly Revel, which obliged me to ſpeak very plain. Thence we rode to *Laneaſt*, where was a much larger Congregation, and of quite another Spirit.

Tueſ. 16. I rode to *Plymouth Dock*, and preached in the Evening, and the next Morning at Five. A little after Ten I began preaching in a Meadow near *Taviſtock*. In the Afternoon we call'd at *Sticklepath*, and about Nine at Night came, weary enough to *Exeter*.

Thuſ. 18. About One I preached at *Beercomb*. About Five we reach'd *Bridgewater*. We expected much Tumult here, the great Vulgar ſtirring up the ſmall. But we were diſappointed. The very Week before our Coming, the Grand Jury had found the Bill, againſt the Rioters, who had ſo often aſſaulted *Mary Lockear's* Houſe. This, and the Awe of God, which fell upon them, kept the whole Congregation quiet and ſerious.

Before I preached my Strength was quite exhausted, and I was exceeding Feveriſh thro' meer Fatigue. But in riding to *Middleſey* I reviv'd: and in the Morning, *Fri.* 19. I roſe quite well. *My Strength will I aſcribe unto Thee.*

After a long Mornings ride, we came to Mr. Star's at *Waywick*. Mr. S. a neighbouring Gentleman, who not long ſince hired a Mob to make a Diſturbance, coming in, Mrs. Star detained him till the Time of preaching. He ſeemed ſtruck much more than the Congregation. In the Evening we came to *Briſtol*.

Monſd. 22. At Eleven I preached at *Paulton*; about Two at *Oakbill*; and in the Evening at *Coleford*.

Tueſ.

Tues. 23. I went on to *Rood*, where the Mob threatened loud. I determined however to look them in the Face. And at Twelve, I cried. to the largest Congregation by far, which I had ever seen in these Parts, *Seek ye the Lord while he may be found: Call upon him while he is near.* The Despisers stood as Men astonished, and neither spoke nor stirred, till I had concluded my Sermon.

Between Five and Six I preached at *Bearfield*. The next Evening at *Blewberry*. While I was afterwards meeting the Society, one grievous Backslider, who had been for some Time, as in the Belly of Hell, was struck to the Earth and roared aloud. He ceased not till God restored the Pearl he had lost. Does not our God abundantly pardon?

Thurs. 25. I came to *Wycombe*. It being the Day on which the Mayor was chosen, abundance of Rabble, full of strong Drink, came to the Preaching, on purpose to disturb. But they soon fell out among themselves: So that I finished my Sermon in tolerable Quiet.

Frid. 26. Mr. B. went to the Mayor and said, "Sir, I come to inform against a common Swearer. I believe he swore an hundred Oaths last Night? but I marked down only Twenty." "Sir, said the Mayor, you do very right in bringing him to Justice. What is his Name?" He replied *R— D—*. "*R— D—*!" answered the Mayor; why, that is my Son"! Yes, Sir, said Mr. B: So I understand. "Nay, Sir, said he, I have nothing to say in his Defence. If he breaks the Law, he must take what follows."

Sat. Oct. 4. My Brother and I took up our Cross, and talked largely with Mr. G. But he still insisted, 1. That there was no Repentance at all, antecedent to saving Faith: 2. That naked Faith alone was the only Condition of everlasting Salvation: And 3. That no Works need be preached at all, neither were necessary either before or after Faith.

We took Horse at Nine, and soon after One came to *Sevenoaks*. After refreshing ourselves a little, we

we went to an open Place near the Free-School, where I declared to a large, wild Company, *There is no Difference; for all have sinned and come short of the Glory of God.* They grew calmer and calmer till I had done, and then went quietly away. As we returned, a poor *Shimei* came to meet us, bitterly cursing and blaspheming. But we walked strait on, and even his Companions, the Mob, neither laughed nor opened their Mouth.

Sund. 5. I preached in the Church at *Shoreham*, Morning and Afternoon. The Congregation seemed to understand just nothing of the Matter. But God can give them Understanding in his Time.

Thurs. 9. The Day of Publick Thanksgiving for the Victory at *Culloden*, was to us a Day of solemn Jey. *Sat. 11.* I had the Pleasure of spending an Hour with Mr. *P.* He said, "I rejoiced greatly when the Count came over, hoping now I should understand the Truth of the Matter, and I went to hear him, full of Expectation. His Text was, *Neither do I condemn thee.* He began, "The Saviour says, I came not to destroy the Law: But the Fact is contrary; for he does destroy it. It is plain, the Law condemned this Woman, but the Saviour does not condemn her. Again, the Law commands to keep the Sabbath holy. But the Saviour did not keep it holy. Nay, God himself does not keep the Law. For the Law says, *Put away all Lying.* But God said, *Nineveh shall be destroyed;* yet *Nineveh* was not destroyed," The whole Sermon was of the same Thread. I understood him well, and do not desire to hear him any more."

Sat. 26. I buried the Body of *George Adams*, a Child about twelve Years old. He is the first of the Children brought up at our School, whom God has called to himself. From the Time God manifested his Love to him, he was eminently of a meek and quiet Spirit. And as he lived, so he died in sweet Peace.

Sat. Nov. 1. I dined at *J—E—*. Is not this a Brand plucked out of the burning? Has there been

been one in our Memory that so signalized himself as an Enemy to all serious, inward Religion? But it is past. He was going out on Pleasure, as usual. His Foot slipped, and as he was falling, a thought came, "What if instead of falling to the Earth, thou hadst now died and fallen into Hell? He heard and acknowledged the Voice of God, and began to seek his Face.

Wed. 12. In the Evening at the Chapel, my Teeth pained me much. In coming home Mr S. gave me an Account of the Rupture he had had for some Years, which after the most eminent Physicians had declared it incurable, was perfectly cured in a Moment. I prayed, with Submission to the Will of God. My Pain ceased, and returned no more.

Sund. 16. I was desired to pray with one in Despair. I had never seen her before, but soon found she was a sensible Woman, and well acquainted with the Theory of Religion, yet when I spoke to her some of the first Principles of Christianity, she cried out. as if she had never heard them before, "Here! He says, I may be saved! He says, God loves *me*! Christ died for *me*! And that I may live with him in Heaven! O then, what is this World? What is Life, what is Pain! I do not care for it. Let me die; let me suffer any Thing here, so I may but live with Christ in Heaven."

About this Time I received a remarkable Account, from *Grimsby* in *Lincolnshire*.

"*William Blow*, *John Melton*, and *Thomas Wilkinson* were going, on *Friday* last, in a Boat on the Sea near *Grimsby*. *John Melton* could swim exceeding well, but *William Blow* not at all. When they were about half a League from the Shore, they were both beat over-board. *John Melton* sunk to the Bottom like a Stone. *William Blow* sunk and rose several Times, and was in the Water near a quarter of an Hour, before *Thomas Wilkinson* could get near him. At last he saw his Hand above the Water. He then struck down his Boat-hook at a Venture, and caught

him by the Flap of his Coat, and pull'd him to the Boat-side. He was quite sensible, and said, "*Tommy*, I am afraid you can't get me in." "Nay then, said *Thomas*, we will sink together, for I will not let thee go." At last he did get him in, and brought him safe to Land.

We ask'd "How he could keep in the Water so long, and not be drown'd?" He said, "God gave him that Thought, to keep his Mouth shut, and when he was almost choaked, he gave a Spring up, and got a little Breath." I ask'd him "How he felt himself, when he was under Water? If he was not afraid of Death?" He answer'd, "No. His Soul was lifted up unto the LORD, and he freely resigned himself into his Hands."

I receiv'd likewise from several of our Brethren abroad, an Account of the Deliverance God had lately wrought for them.

Bush of Brabant.

Rev. S. J. R.,

"I Have long had a Desire to write, but had not an Opportunity till we came to our Winter-quarters. When we came over, we thought we should have had *B. Haime* with us, as formerly: but we were disappointed. We were about three Weeks upon our March, and endured a great deal thro' the Heat of the Weather, and for Want of Water. At *Villiar* Camp, we lay so near the Enemy, and were forc'd to mount so many Guards, that we had hardly any Time to ourselves, nor had *J. Haime* Time to meet with us. We left this Camp in twelve or fourteen Days time, and wherever we marched we had the *French* always in our View; only a few Days, when we were marching thro' Woods, and over high Mountains. Coming back to *Mastricht*, at some Camps we have lain so near the Enemy, that their Sentries and ours have taken Snuff with one another: having then no Orders to fire at, or hurt each other. But the Day we came off, we found it otherwise. For at Eleven o'Clock the Night before, Orders came for us to be ready to turn out at an Hour before Day, which was
the

the 30th of *September*. At Day-break, Orders came to our Regiment, and Col. *Graham's* to advance about a Mile and half toward the *French*. We were placed in a little Park, and *Graham's* Regiment in another, to the Right of us. We lay open to the *French*; only we cut down the Hedge breast high, and fill'd it up with loose Earth. Thus we waited for the Enemy several Hours, who came first with their Right Wing upon the *Dutch*, that were upon our Left. They engaged in our Sight, had fired briskly upon each other, Cannon and Small-shot for two Hours. Then the *Dutch*, being overpower'd, gave Way, and the *French* advanc'd upon us, and marched a Party over the Ditch on the Left of *Graham's*, and fell in upon them; notwithstanding our continual Firing both with our Small-Arms and four Pieces of Cannon. So when the *French* had got past us, our Regiment retreated, or we should have been surrounded. In our Retreat, we faced about twice and fired on the Enemy, and so came off with little Loss; tho' they fired after us with large Cannon Shot, I believe four and twenty Pounders.

“ We lost one Brother of *Graham's* Regiment, and two of our's. *Andrew Paxton*, shot dead in our Retreat, and *Mark Bend*, who was wounded and left on the Field. The LORD gave us all on that Day an extraordinary Courage, and a Word to speak to our Comrades, as we advanced toward the Enemy, to tell them, How happy they were that had made their Peace with GOD. We likewise spoke to one another, while the Cannon were firing, and we could all rely on GOD, and resign to his Will.

“ A few of us meet here twice a Day; and Thanks be to GOD, his Grace is still sufficient for us. We desire all our Brethren to praise GOD on our Behalf. And we desire all your Prayers, that the LORD may give us to be stedfast, unmovable, always abounding in the Work of the LORD. I remain

Your Loving Brother,

Nov. 17. '747.

S. S.

Nearly

Nearly the same Account we received a few Days before, in a Letter from the Camp near *Mastricht*. Part of this ran as follows,

“ Ever since the 22d of *July*, our Army and the *French* have lain so close, and marched so close together, that we have expected them to come upon us almost every Night, and have had for many Nights strict Orders, not to take off our Accoutrements, but to be ready to turn out at a Minutes Warning. And almost every Day, some of our Out-guards have had Skirmishes with them. On *Sept.* 29, at Night, Prince *Charles* had Intelligence, That they design'd to fall upon us with all their Force. So we had Orders to be ready, and at Break of Day, our Regiment and *Graham's* were ordered to march in the Front of the Army, with two *Hessian*, two *Hanoverian*, and a Part of the *Dutch*. We marched a Mile forward into little Parks and Orchards, a Village being between us and our Army, In this Posture we remained about three Hours, while their Right Wing was engaged with the *Dutch*, the Cannon playing every where all this Time. But we were all endued with Strength and Courage from God, so that the Fear of Death was taken away from us. And when the *French* came upon us, and overpowered us, we were troubled at our Regiment's giving Way, and would have stood our Ground, and call'd to the rest of the Regiment, to stop and face the Enemy, but to no Purpose. In the Retreat we were broke ; yet after we had retreated about a Mile, we rallied twice and fired again. When we came where we thought the Army was, they were all gone. So we marched good Part of the Night, and the next Day, about Four o' Clock, we came to this Camp. We left our Brother *Mark Bend* in the Field ; whether he be alive or dead we cannot tell : but the last of our Brothers that spoke to him, after he was wounded, found him quite resign'd to the Will of God.” We that he has spared a little longer, desire you to return Thanks to God, for all his Mercies to us.”

F I N I S.

A N

E X T R A C T

From the REVEREND

Mr. *JOHN WESLEY*'s

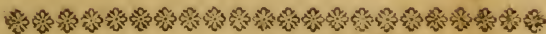
J O U R N A L,

F R O M

November 25, 1746,

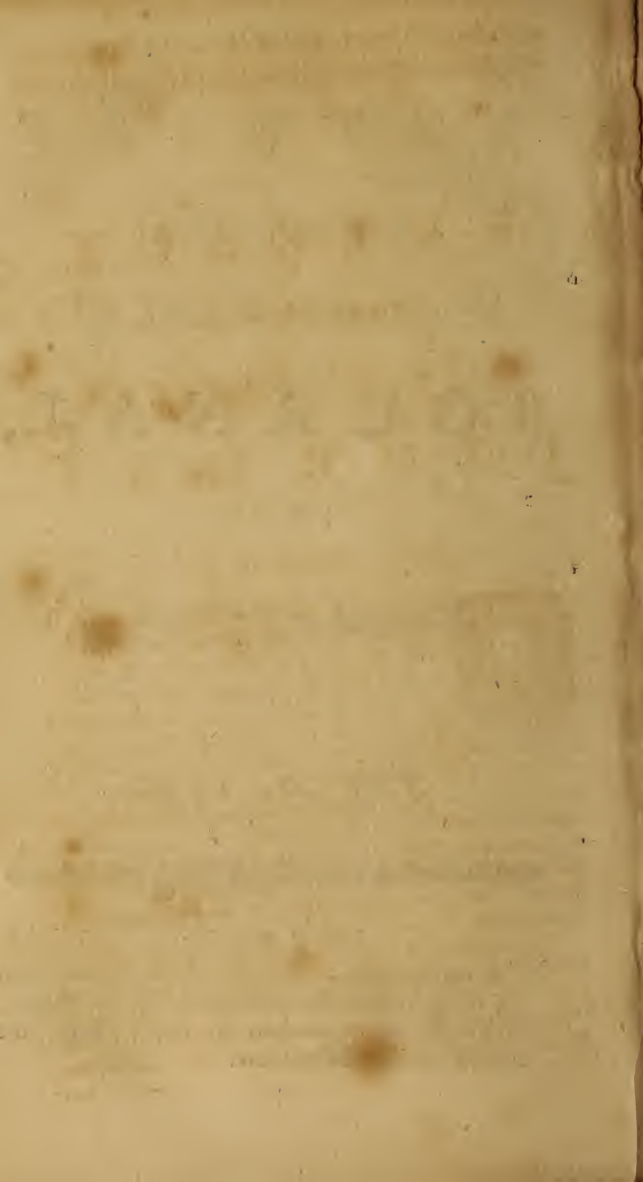
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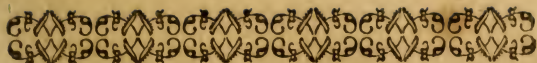
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A N

E X T R A C T

From the REVEREND

Mr. JOHN WESLEY's,

J O U R N A L.

Tuesday, November 25, 1746.



Laboured much to convince one who had known me for several Years, That she had *lost her first Love*, and was in the utmost Danger of *losing the Things which she had wrought*. But she was proof against Argument as well as Persuasion, and very civilly renounced all Fellowship with me, “ Because (she said) I was disaffected to the Government!” O what will not those either believe or assert, who are *resolved to defend a desperate Cause!*

Sund. 30. John Jones (late a zealous Calvinist) preached for the first Time at the Foundery. I trust he will never rest, till He who *died for all* hath *cleansed him from all Unrighteousness*.

Thurs. Dec. 4. I mentioned to the Society my Design of giving Physick to the Poor. About Thirty came the next Day: And in three Weeks about Three Hundred. This we continued for several Years, till the Number of Patients still increasing, the

the Expence was greater than we could bear. Mean Time, thro' the Blessing of God, many who had been ill for Months or Years, were restored to perfect Health.

Mond. 8. This Week I read the Collection of Tracts, published by Mr. *John Fresenius*, (one of the Ministers of *Frankfort*) concerning Count *Zinzendorf* and his People, commonly call'd *Moravians*. He writes both like a Gentleman and a Christian, with Mildness, good Nature and good Manners. And yet with all Plainness of Speech: So as to place their Pride, Guile and various Errors, in the clearest and strongest Light.

Mond. 15. Most of this Week I spent at *Lewisbam*, in writing "Lessons for Children:" consisting of the most practical Scriptures, with a very few, short, explanatory Notes.

Sat. 20. I had a Visit from Mr. *Bland*, an accurate Master of the *Hebrew* Tongue: But how exceeding far from the Judgment of Mr. *Hutchinson*! He avers (and thinks he has demonstrated, in a Tract on that Head lately published) that both the Vowel and Accent Points, are absolutely essential to the *Hebrew* Language; and that they are far elder than *Ezra*, yea coeval, at least with the giving of the Law on Mount *Sinai*.

Thurs. 25. Was a Day of great Consolation.

Mond. 29. I resumed my Vegetable Diet (which I had now discontinued for several Years) and found it of use both to my Soul and Body. But after two Years, a violent Flux which seized me in *Ireland*, obliged me to return to the Use of Animal Food.

Wed. 31. I heard an amazing Instance of the Providence of God. About six Years ago, Mr. *Jelner* (as he related it himself) and all his Family, being Eight Persons, were in Bed, between Ten and Eleven at Night. On a sudden he heard a great Crack, and the House instantly fell, all at once, from the Top to the Bottom. They were all buried in the Ruins. Abundance of People gathered together, and in Two or Three Hours dug them out. The Beds in which they

they had lain, were mash'd in Pieces, as was all the Furniture of the House. But neither Man, Woman nor Child was killed or hurt. Only he had a little Scratch on his Hand.

Sat. January 3, 1747. I called upon poor Mr. C. who once largely *tasted of the good Word and the Powers of the World to come.* I found him very loving—and very drunk, as he commonly is, Day and Night. But I could fix Nothing upon him. “He may fall *fouly*; but not *finally*!”

Sund. 11. In the Evening I rode to *Brentford*; the next Day to *Newberry*, and *Tues. 13.* to the *Devizes*. The Town was in an Uproar from End to End, as if the *French* were just entering: And Abundance of swelling Words we heard, Oaths, Curses and Threatnings. The most active Man in stirring up the People, we were informed, was Mr. J. the C. he had been indefatigable in the Work, going all the Day from House to House. He had also been at the Pains of setting up an Advertisement in the most publick Places of the Town, “Of an Obnubilative, Pantomime Entertainment, to be exhibited at Mr. *Clark's*” (where I was to preach.) The latter Part of it contained a Kind of double Entendre, which a modest Person cannot well repeat. I began preaching at Seven, on *the Grace of our Lord Jesus Christ*. Many of the Mob came in, listened a little, and stood still. No one opened his Mouth, but Attention sat on the Face of every Hearer.

Wed. 14. I rode on to *Bristol*, and spent a Week in great Peace. *Thur. 22.* About half Hour after Twelve I took Horse for *Wick*, where I had appointed to preach at Three. I was riding by the Wall thro' St. *Nicholas* Gate (my Horse having been brought to the House where I dined) just as a Cart turn'd short from St. *Nicholas* Street, and came swiftly down the Hill. There was just Room to pass between the Wheel of it and the Wall; but that Space was taken up by the Carman. I called to him to go back or I must ride over him. But the Man, as if deaf, walked strait forward. This obliged me to hold back my Horse.

In the mean Time the Shaft of the Cart came full against his Shoulder, with such a Shock as beat him to the Ground. He shot me forward over his Head, as an Arrow out of a Bow, where I lay, with my Arms and Legs, I know not how, stretched out in a Line, close to the Wall. The Wheel ran by, close to my Side, but only dirtied my Cloaths. I found no Flutter of Spirit, but the same Composure as if I had been sitting in my Study. When the Cart was gone I rose. Abundance of People gathered round, till a Gentleman desired me to step into his Shop. After cleaning myself a little, I took Horse again, and was at *Wick* by the Time appointed.

I returned to *Bristol* (where the Report of my being killed had spread far and wide) Time enough to praise God in the great Congregation and to preach on, *Thou, Lord, shalt save both Man and Beast*. My Shoulders and Hands, and Side and both my Legs were a little bruised. My Knees something more; my right Thigh the most, which made it a little difficult to me to walk. But some warm Treacle took away all the Pain in an Hour, and the Lameness in a Day or Two.

After visiting the little Societies in *Somersetshire* and *Wiltshire*, on *Thurs.* the 29. I preached at *Bearfield* in my Way, and thence rode on to the *Devizes*; I found much Pains had been taken again, to raise a Mob; but it was lost Labour. All that could be mustered were a few straggling Soldiers, and Forty or Fifty Boys. Notwithstanding these, I preached in great Peace, on *All have sinned and come short of the Glory of God*. In the Morning, *Jan.* 30. I explained and applied, *He healeth them that are broken in Heart*. We then took Horse, in the Midst of a quiet, civil People, and the next Afternoon, came to *London*.

Mond. Feb. 2. I began examining the Classes. Having desired the Leaders, such as had Leisure, to give me a short Account in Writing of those under their Care, among many others, I received the following Note.

Dear

Dear S I R,

I Hope my Clafs are bending oneWay. *K. T, A. G, A. S, M. S, M. R, E. L,* and *S. S,* seem to retain their Confidence in the LORD. *W. R, L. R, S. R, H. B, I. B,* the Elder and *A. B,* seem to be shut up in a Fog, and are not able to get out at any Side. They are very dead and yet very fore. Nothing seems to do them any Good, unless it be smooth as Oil, and yet sharp as a Razor.

M. S, M. Q, E. E, E. B, M. H, F. B, M. S, J. B, and *J. B,* the Younger, seem to be in Earnest, seeking the LORD. *J. T, M. H,* appear to have a Desire, and to be widely seeking Something.

It seems to me, we all want Advice that is plain and cutting, awakening and shaking, and hastning us, like that of the Angel, "Escape for thy Life. Look not behind thee, neither tarry thou in all the Plain." I find the LORD often wakeing me as with Thunder. Yet I find a Spirit of Stilness and Luke-warmness to cleave to me like the Skin to my Flesh. The LORD shews me at Times how insensibly it steals upon me, and makes me tremble, because I have not been fearing always. May he give us to feel the true State of our Souls ! Which, I hope, will ever be the Prayer of

Your unworthy Son in the Gospel,

John Hague."

Ye who loved and profited by this Man of God, when he was alive, hear what *being dead* he yet *speaketh*.

Tuif. 10. My Brother returned from the North, and I prepared to supply his Place there. *Sund. 15.* I was very weak and faint. But on *Mond. 16.* I rose soon after Three, lively and strong, and found all my Complaints were fled away like a Dream.

I was

I was wondring the Day before at the Mildness of the Weather, such as seldom attends me in my Journeys. But my Wonder now ceased : The Wind was turned full North, and blew so exceeding hard and keen, that when we came to *Hatfield*, neither my Companions nor I had much use of our Hands or Feet. After resting an Hour, we bore up again, thro' the Wind and Snow, which drove full in our Faces. But this was only a Squall. In *Baldock* Field the Storm began in Earnest. The large Hail drove so vehemently in our Face, that we could not see, nor hardly breathe. However before Two o'Clock we reached *Baldock*, where one met and conducted us safe to *Potten*.

About Six I preached to a serious Congregation. *Tues. 17.* We set out as soon as it was well Light. But it was really hard Work to get forward. For the Frost would not well bear or break. And the un-track'd Snow covering all the Roads, we had much ado to keep our Horses on their Feet. Mean time the Wind rose higher and higher, till it was ready to overturn both Man and Beast. However after a short Bait at *Buzden* we push'd on, and were met in the Middle of an open Field, with so violent a Storm of Rain and Hail, as we had not had before. It drove thro' our Coats, great and small, Boots and every Thing, and yet froze as it fell, even upon our Eyebrows: So that we had scarce either Strength or Motion left, when we came into our Inn at *Stilton*.

We now gave up our Hopes of reaching *Grantam*, the Snow falling faster and faster. However we took the Advantage of a fair Blast to set out, and made the best of our Way to *Stamford* Heath. But here a new Difficulty arose, from the Snow lying in large Drifts. Sometimes Horse and Man were well nigh swallow'd up. Yet in less than an Hour we were brought safe to *Stamford*. Being willing to get as far as we could, we made but a short Stop here; and about Sun-set came, cold and weary, yet well, to a little Town call'd *Brig-casterton*.

Wed. 18. Our Servant came up and said, " Sir, there is no travelling to Day. Such a Quantity of Snow

Snow has fallen in the Night, that the Roads are quite filled up." I told him, " At least we can walk Twenty Miles a Day, with our Horses in our Hands." So in the Name of God we set out. The North East Wind was piercing as a Sword, and had driven the Snow into such uneven Heaps, that the main Road was not passable. However we kept on, a Foot or on Horseback, till we came to the White Lion at *Grantham*.

Some from *Grimsby* had appointed to meet us here. But not hearing any Thing of them, (for they were at another House by Mistake) after an Hour's Rest, we set out strait for *Epsworth*. On the Road we overtook a Clergyman and his Servant; but the Tooth-ach quite shut my Mouth. We reached *Newark* about Five. Soon after we were set down, another Clergyman came and enquired for our Fellow-traveller. It was not long before we engaged in close Conversation. He told me some of our Preachers had frequently preach'd in his Parish. And his Judgment was, 1. That their preaching at *Hunsfleet*, had done some Good, but more Harm. Because, 2. Those who attended it had only turn'd from one Wickedness to another; they had only exchanged Sabbath-breaking, Swearing or Drunkenness, for Slandering, Backbiting and Evil speaking: And, 3. Those who did not attend it, were provoked hereby to return Evil for Evil. So that the former were, in Effect, no better; the latter worse than before.

The same Objection (in Substance) has been made, in most other Parts of *England*. It therefore deserves a serious Answer, which will equally hold in all Places. Whether then we speak of *Hunsfleet*, *Leeds*, *Bristol* or *London*, it is allow'd, " 1. That our Preaching has done some Good: Common Swearers, Sabbath-breakers, Drunkards, Thieves, Fornicators, having been reclaimed from those outward Sins:" But it is affirmed, " 2. That it has done more Harm, the Persons so reclaimed, only changing one Wickedness for another: And their Neighbours being so provoked thereby, as to become worse than they were before."

" Those

“ Those who have left their Outward Sins,” you affirm, have only changed Drunkenness or Sabbath-breaking for Back-biting and Evil-speaking.” I answer, if you affirm this of them All, it is notoriously False. Many we can name, who left Cursing, Swearing and Back-biting, Drunkenness and Evil-speaking all together, and who are to this Day just as fearful of Slandering, as they are of Cursing or Swearing. And if some are not yet enough aware of this Snare of the Devil, we may hope they will be e’er long. Mean time see that you bless God for what he has done, and pray that he would deliver them from this Death also.

You affirm farther, “ That their Neighbours are provoked hereby, to return Evil for Evil; and so while the former are no better, the latter are worse than they were before.”

I answer, 1. These *are* worse than they were before. But why? Because they *do* fresh *Despight to the Spirit of Grace*; Because they *despise* that *Long-suffering Love of God*, which would lead them (as it does their Neighbours) to Repentance. And in laying the blame of this on those who will *no longer run with them to the same Excess of Riot*, they only fulfil the Scriptures, and fill up the Measure of their own Iniquity.

I answer, 2. There is still no Proportion at all, between the Good on the one Hand, and the Harm on the other: For they who reject the Goodness of God, were Servants of the Devil before; and they are but Servants of the Devil still. But they who accept it, are brought from the Power of Satan, to serve the living and true God.

Thurs. 19. The Frost was not so sharp: So that we had little Difficulty till we came to *Haxey-Car*. But here the Ice which covered the Dykes and great Part of the Common, would not bear, nor readily break. Nor did we know, there being no Track of Man or Beast, what Parts of the Dykes were fordable. However we committed ourselves to God and went on. We hit all our Fords exactly, and without any Fall
or

or considerable Hinderance came to *Epworth* in Two Hours, full as well as when we left *London*.

Sund. 22. I preach'd at Five and at Eight in the Room: After Evening Prayers at the Cross. I suppose most of the grown People in the Town were present. A poor Drunkard made a Noise for some Time: Till Mr. *Mow* (the chief Gentleman of the Town) took him in Hand and quieted him at once.

Mond. 23. Leaving Mr. *Meyrick* here, I set out with Mr. *Larwood*, and a Friend from *Grimsby*. At two I preached at *Laseby* in the Way, to a quiet and serious Congregation. We reach'd *Grimsby* by Five, and spoke to as many of the Society as could conveniently come at that Time. About Seven I would have preach'd to a very large Audience; but a young Gentleman with his Companions quite drowned my Voice, till a poor Woman took up the Cause and by reciting a few Passages of his Life, wittily and keenly enough turn'd the Laugh of all his Companions full upon him. He cou'd not stand it, but hastened away. When he was gone, I went on with little Interruption.

Tues. 24. I wrote a few Lines to Mr. C. giving him an Account of his Kinsman's Behaviour. He obliged him to come strait to me and ask my Pardon. Since that Time we have had no Disturbance at *Grimsby*.

At Noon I examined the little Society at *Tetney*. I have not seen such another in all *England*. In the Class Paper (which gives an Account of the Contribution for the Poor) I observed one gave Eight Pence, often Ten Pence a Week: Another, Thirteen, Fifteen or Eighteen Pence: Another sometimes One, sometimes Two Shillings. I ask'd *Micah Elmoor*, the Leader (an Israelite indeed, who now rests from his Labour) "How is this? Are you the richest Society in *England*?" He answered, "I suppose not: But all of us who are single Persons, have agreed together, to give both ourselves and *all we have* to God: And we do it gladly, whereby we are able from Time to Time, to entertain all the Strangers that come to *Tetney*, who often have no Food to eat, nor any Friend to give them a Lodging."

We

We came to *Hainton* soon after Sun-set. I never before saw so large a Congregation here. I declared to them all (Protestants and Papiſts) *The Grace of our Lord Jeſus Chriſt*, and they ſeemed to be indeed (as *Homer* ſays) *ἑπτα πτεροειδῆα* winged Words; that flew as Arrows from the Hand of the moſt High, to the Heart of every Hearer.

Wed. 25. I had deſigned to go ſtrait for *Epworth*. But *W. Fenwick* begg'd I would call on the little Flock at *Tealby*. Mr. B. (he ſaid) the Miniſter of the Place, had preach'd againſt them with the utmoſt Bitterneſs, had repelled them from the LORD's Table, and zealouſly endeavour'd to ſtir up the whole Town againſt them. I called there about Seven, and began to talk with Two or Three, that were in the Houſe where we alighted. Preſently the Houſe was full from End to End. I ſtood up and declared, *By Grace ye are ſaved thro' Faith*. Even at *Hainton* I did not find ſuch a Bleſſing as here. Surely this Day was the Scripture fulfilled, *If ye be reproached for the Sake of Chriſt happy are ye: For the Spirit of Glory and of God reſteth upon you*.

About Two in the Afternoon I preach'd at *Ferry*, and in the Evening at *Epworth*. *Thurs. 26.* I left them all in Peace and Love, and rode to *Sykehouſe* where *William Shent* met me, and one from *Acomb*. I preach'd at Three and at Seven, and we were not a little comforted.

Frid. 27. Honest muddy *M.B.* conducted me to his Houſe at *Acomb*. I now found out (which I could not comprehend before) what was the Matter with him. He and One or Two more, ſince I ſaw them laſt, had been ſtudying the profound *Jacob Behmen*. The Event was (as might eaſily have been foreſeen) he had utterly confounded their Intellects, and filled them ſo full of ſublime Speculations, that they had left Scripture and Common Senſe far behind.

I preach'd at Seven on *Repent ye and believe the Goſpel*. The Congregation, many of whom came from *York*, was ſurprizingly quiet, tho' I uſed the utmoſt Plainneſs of Speech. Several of *York* came again

again at Five in the Morning. After Preaching I spoke with a few, who were desirous to join Heart and Hand together, in seeking the Kingdom of God.

Sat. 28. I called at *Shipton*, on Mr. C. the Minister of *Acomb*, who had desired to see me : And after half an Hour, both agreeably and usefully spent, rode on to *Thirsk*.

Here I rejoiced with *T. Brooke* and his Wife, Lights shining in a dark Place. God has lately added to them a third ; one formerly famous for all manner of Wickedness, who was cut to the Heart while Mr. *Brooke* was talking to him, and went down to his House justified. This had struck the whole Town ; so that when I went down about Five, to preach in a vacant House, it was quickly filled, within and without, the Justice being one of the Congregation. In the Morning about Six I preached again to a Congregation more numerous than before. Nor did any Man open his Mouth, either at the Time of Preaching, or while I walked through the Town, unless it were to bid me God Speed, or to enquire, when I would come again ?

Sund. March 1. I came to *Osmotherley* about Ten o'Clock, just as the Minister (who lives some Miles off) came into Town. I sent my Service to him and told him, " If he pleased, I would assist him, either by reading Prayers or Preaching." On receiving the Message, he came to me immediately, and said, " He would willingly accept of my Assistance." As we walked to Church he said, " Perhaps it would fatigue you too much, to read Prayers and preach too." I told him, " No: I would choose it, if he pleased ; " which I did accordingly. After Service was ended, Mr. D. said, " Sir, I am sorry I have not an House here to entertain you. Pray let me know whenever you come this Way." Several asking, " Where I would preach in the Afternoon ? " One went to Mr. D. again, and asked, " If he was willing I should preach in the Church ? " He said, Yes, whenever Mr. *Wesley* pleases." We had a large

Congregation at Three o'Clock. Those who in Time past had been the most bitter Gainsayers, seemed now to be melted into Love. All were convinced, we are no Papists. How wisely does God order all Things in their Season !

Mond. 2. I rode to *Newcastle*. The next Day, I met the Stewards, Men who have approved themselves in all Things. They are of one Heart and of one Mind. I found all in the House of the same Spirit; pouring out their Souls to God many Times in a Day together, and breathing nothing but Love and Brotherly Kindness.

March 4. Being *Asb-wednesday*, I spent some Hours in reading the Exhortations of *Ephram Syrus*. Surely never did any Man, since *David*, give us such a Picture of a broken and contrite Heart.

This Week I read over with some young Men, a Compendium of Rhetoric and a System of Ethics. I see not, why a Man of tolerable Understanding may not learn in six Months Time, more of solid Philosophy than is commonly learned at *Oxford*, in four (perhaps seven) Years.

Sund. 8. I preached at *Gateshead*, and declared the Loving-kindness of the LORD. In the Evening, observing abundance of Strangers at the Room, I changed my Voice and applied those terrible Words, *I have overthrown some of you as I overthrew Sodom and Gomorrah, and the rest of you were as Brands plucked out of the Burning ; yet have ye not turned unto me, saith the Lord.*

On *Monday*, *Tuesday* and *Thursday*, I examined the Classes. I had been often told, " It was impossible for me, to distinguish the Precious from the Vile, without the miraculous Discernment of Spirits." But I now saw, more clearly than ever, That this might be done, and without much Difficulty, supposing only two Things, First, Courage and Stediness in the Examiner. Secondly, common Sense and common Honesty in the Leader of each Class. I visit, for instance, the Class in *the Close*, of which *Robert Peacock* is Leader. I ask, " Does this, and this Person in your Class, live in Drunkenness or any outward Sin ?

Does

Does he go to Church and use the other Means of Grace? Does he meet you as often as he has Opportunity? Now if *Robert Peacock* has Common Sense, he *can* answer these Questions truly, and if he has Common Honesty, he will. And if not, some other in the Class has both, and can and will answer for him. Where is the Difficulty then of finding out, if there be any disorderly Walker in this Class? And consequently, in any other? The Question is not, concerning the Heart, but the Life. And the general Tenor of this, I do not say, cannot be *known*, but cannot be *bid*, without a Miracle.

Where then is the *Need* of any Miraculous Discernment, in Order to purge one of these Societies? Nay, where is the *Use* of it? For if I had that Discernment, I am to pass Sentence only *ex allegatis & probatis*: Not according to what I miraculously discern, but according to what is *proved* in the Face of the Sun.

The Society which the First Year consisted of above Eight Hundred Members, is now reduced to Four Hundred. But, according to the old Proverb, The Half is more than the Whole. We shall not be ashamed of any of these, when we speak with our Enemies in the Gate.

Frid. 13. I found Mr. *P.* and *I.* almost discouraged, at the Doctrine of Absolute and Connotative Nouns. I wonder any one has Patience to learn Logic, but those who do it on a Principle of Conscience: Unless he learns it, as Three in Four of the Young Gentlemen in the Universities do: That is, goes about it and about it, without Understanding one Word of the Matter.

In some of the following Days I snatch'd a few Hours, to read "The History of the Puritans." I stand in amaze. First, At the execrable Spirit of Persecution, which drove those venerable Men out of the Church, and with which Queen *Elizabeth's* Clergy were as deeply tinctured as ever Queen *Mary's* were: Secondly, At the Weakness of those holy Confessors, many of whom spent so much of their Time and
Strength,

Strength, in disputing about Surplices and Hoods, or Kneeling at the Lord's Supper !

Thurs. 19. I considered, " What would I do now, if I was sure I had but two Days to live ? All Outward Things are settled to my Wish. The Houses at *Bristol*, *Kingswood* and *Newcastle* are safe. The Deeds whereby they are conveyed to the Trustees, took Place on the 5th Instant. My Will is made. What have I more to do, but to commend my Soul to my merciful and faithful Creator ?

Some Days I spent in every Week, in examining the Societies round *Newcastle*. And great Cause I found to rejoice over them. *Tues.* 24. I rode to *Blanchland*, about Twenty Miles from *Newcastle*. The rough Mountains round about were still white with Snow. In the midst of them is a small winding Valley, through which the *Darwent* runs. On the Edge of this the little Town stands, which is indeed little more than a Heap of Ruins. There seems to have been a large Cathedral Church, by the vast Walls which still remain. I stood in the Church Yard, under one Side of the Building, upon a large Tomb-stone, round which while I was at Prayers, all the Congregation kneeled down on the Grass. They were gathered out of the Lead-Mines from all Parts ; many from *Allandale*, six Miles off. A Row of Children sat under the opposite Wall, all quiet and still. The whole Congregation drank in every Word, with such Earnestness in their Looks, that I could not but hope that God will make this Wilderness sing for Joy.

In the Evening I came back to *Newlands*, where also *John Brown* has gathered a Society. O what may not a Man of small natural Talents do, if he be full of Faith and Love ?

Sund. 29. After Preaching at *South-biddick* at Five. I hastened to *Sunderland*, where I preached at Eight, and again at Two, in the main Street to a *Kennington*-Common Congregation. I admire the Spirit of this People. From the First Day I preached here to this Hour, I have not seen a Man behave indecently. Those who did not approve, quietly went away.

Mond.

Mond. 30. I had leisure to reflect on the strange Case of *Francis Coxon*, who was at First the grand Support of the Society at *Biddick*. But after a Time he grew weary of well-doing, complaining, "That it took up too much of his Time." He then began to search after curious Knowledge, and to converse with those who were like-minded. The World observed it, and courted his Company again, "Now he was not so precise." His School was filled with Children. Many flowed in, and he said, "Soul, take thy Ease for many Years." He came to *Newcastle* with *John Reach* the Saturday after I came; but had no Leisure to call upon me. At Night they set out Homeward. He was walking a little before his Companion, about Three Miles from *Newcastle*, in a Way he knew as well as his own House Floor, when *John* heard him fall, and asked, what is the Matter? He answered, "God has overtaken me. I am fallen into the Quarry, and have broke my Leg." *John* ran to some Houses that were near and having procured Help, carried him thither. Thence he was removed to another House, and a Surgeon sent for, who came immediately. He soon recovered his Spirits, and asked how long it would be, before he could be in his School again? And on Sunday, Monday and Tuesday was full of the World, nor was God in all his Thoughts. On Wednesday, the Surgeon told him honestly, "He thought, he could not live." Then he awoke out of Sleep. The Snares of Death came about him, the Pains of Hell overtook him. He continued all Thursday and Friday in the lowest Pit, in a Place of Darkness and in the Deep; warning all to beware of drawing back unto Perdition, and calling upon God with strong Cries and Tears. On Sunday he found a little Dawning of Hope. This gradually increased all the Day. On Monday, he knew God had healed his Back-sliding, and Sorrow and Sighing fled away. He continued all Day in fervent Prayer, mingled with Praise and strong Thanksgiving. "This Night, said he, will be a glorious Night to

me. My Warfare is accomplisht. My Sin is pardoned." Then he broke out again into vehement Prayer. About Eight he left off Speaking, and soon after, without any Struggle or Groan, gave up his Soul to God.

Wedn. April 1. I rode to *Winlinton-Mills*, a Place famous above many, and call'd the Rebels, " To lay down their Arms, and be reconciled to God thro' his Son." I saw neither Old nor Young that behaved amiss: For the Dread of the LORD was upon them.

Sund. 5. We set out early, and about Eight, went out into the Market Place at *Hexham*. A Multitude of People soon ran together, the greater Part, mad as Colts untamed. Many had promised to do mighty Things. But the Bridle was in their Teeth. I cried aloud, *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts.* They felt the Sharpness of the two-edged Sword, and sunk into Seriousness on every Side: Infomuch that I heard not one unkind or uncivil Word, till we left them standing and staring one at another. At One I preached at *Horsely*; and about Five in the Evening at *Newcastle*.

Mond. 6. Having been informed, there were many large Collieries Three or Four Miles North and North-West from *Durham*, I rode to a Village called *Renton*, in the Midst of them, and proclaimed *The Lord God gracious and merciful.* Abundance of People gave earnest Heed to every Word which was spoken; kneeled down when I prayed, sung (after their Manner) when I sung, and crouded into the House where I went in: Crying out, one and all, " A, they were only too long a coming! Why did they not come sooner?"

Tues. 7. Finding the People about *Dent's-hole* were grown dead and cold, I preached there at Twelve o'Clock: If haply it might please God yet again to breathe on the Dry-bones that they might live.

Wed. 8. I found the Congregation at *Blanchland* abundantly increased. I preached in the Evening at *Spen*, and the next Day at Noon to a serious Congregation

gation at *Winlinton Mills*: A Gentleman who had talked of making a Disturbance, finding not one Man to second him.

Frid. 10. Having settled all the Societies in the Country, I began examining that of *Newcastle* again. It was my particular Concern, to remove, if possible, every Hinderance of brotherly Love. And One odd One I found creeping in upon us, which had already occasioned much Evil: Namely, a Fancy, that *We must not justify ourselves* (Some of the Spawn of Mystic Divinity.) Just contrary to the Scriptural Injunction, *Be ready to give a Reason of the Hope that is in you.* For want of doing this in Time, some Offences were now grown incurable. I found it needful therefore to tear up this by the Roots: To explain this Duty from the Foundation, and to require all who desired to remain with us, To *justify themselves*, whenever they were blamed unjustly; and not to swallow up both Peace and Love, in their *voluntary Humility*.

Sat 11. I preached at *Biddick* at Noon: At *Pieterly* (Two Miles West of *Biddick*) by Mr *M's*. Invitation, in the Afternoon, and in the Evening at *Newcastle*.

Sund. 12. I preached at *Gateshead* in the Morning, at *Swalwell* about Two; and at the Room in the Evening. I scarce ever heard so fine a Defence of a weak Cause, as was Mr. *S's* Sermon in the Morning; wherein he laboured much to prove, The Unlawfulness of Lay-men's Preaching: But with such Tenderness and Good-nature, that I almost wished the Sermon were printed, for a Pattern to all Polemical Writers.

April 19. Being Easter-day, I preached in *Gateshead* for the last Time: Afterwards at *Swalwell* and at *Newcastle* in the Evening. I could gladly have spent six Weeks more in these Parts: But my Time being now expired, I preached my Farewel Sermon at Five. On *Mon. 20.* A great Part of the Congregation (which filled the Room) were some of the finest People I had ever seen there. Surely God is working a new Thing in the Earth. Even to the Rich is the Gospel preached! And there are, of these

these also, who have Ears to hear, and Hearts to receive the Truth as it is in *Jesus*.

About Nine I preached to a large Congregation at *Renton*, and before Six reached *Osmotherly*. Finding Mr. D. (as I expected) had been vehemently attacked by the Neighbouring Clergy and Gentry, that he might be exposed to no farther Difficulty on my Account, I did not claim his Promise, but preached on a Tomb-stone near the Church, on *The Lord is risen indeed*. How wisely does God order all Things! Some will not hear even the Word of God *out of a Church*. For the Sake of these we are often permitted to preach *in a Church*. Others will not hear it *in a Church*. For their Sakes we are often compelled to preach in the Highways.

Here *John Nelson* met me. On Thursday, Friday and Saturday, he had preached at *Acomb* and the neighbouring Places: On Good-friday, in particular, on *Heworth Moor*, to a large and quiet Congregation. On Easter Sunday at Eight, he preached there again, to a large Number of serious Hearers. Towards the Close of his Discourse, a Mob came from *York*, hired and headed by some (miscalled) Gentlemen. They stood still, till an eminent Papist cried out, "Why do not you knock the Dog's Brains out?" On which they immediately began throwing all that came to Hand, so that the Congregation was quickly dispersed. *John* spoke a few Words, and walked towards *York*. They followed with Showers of Bricks and Stones. One of which struck him on the Shoulder, one on the Back: And a little before he came to the City, Part of a Brick hit him on the back Part of the Head, and fell'd him to the Ground. When he came to himself, two of *Acomb* lifted him up, and led him forward between them. The *Gentlemen* followed throwing as before, till he came to the City-gate, near which lived an honest Tradesman, who took him by the Arm, and pulled him into his House. Some of the Rioters swore, they would break all his Windows, if he did not turn him out. But he told them resolutely, "I will not, and let any of you touch

touch my House at your Peril. I shall make you remember it as long as you live." On this they thought good to retire.

After a Surgeon had drest the Wound in his Head, *John* went softly on to *Acomb*. About Five he went out, in order to preach, and began singing an Hymn. Before it was ended, the same *Gentlemen* came in a Coach from *York* with a numerous Attendance. They threw Clods and Stones so fast on every Side, that the Congregation soon dispersed. *John* walk'd down into a little Ground, not far from *Thomas Stutton's* House. Two Men quickly followed; one of whom swore desperately, He would have his Life. And he seem'd to be in good Earnest. He struck him several Times, with all his Force, on the Head and Breast: And at length threw him down, and stamped upon him, till he left him for Dead. But by the Mercy of God, being carried into an House, he soon came to himself; and after a Night's Rest was so recovered, that he was able to ride to *Os-motherly*.

Tues. 21. I call'd at *Thirsk*. But finding the Town full of Holiday Folks, Drinking, Cursing, Swearing and Cock-fighting, I did not stop at all, but rode on to *Boroughbridge*, and in the Afternoon at *Leeds*.

Wed. 22. I spent an Hour with Mr. *M.* and press'd him to make good his Assertion, that our Preaching had done more Harm than Good. This he did not chuse to pursue: But enlarg'd on the Harm it might occasion, in succeeding Generations. I cannot see the Force of this Argument, I dare not neglect the doing Certain, Present Good, for fear of some Probable ill Consequences, in the succeeding Century.

Thur. 23. I preached at *Morley* and *Birstal*: On Friday, at *Birstal* and *Leeds*: On Saturday, at *Holton* and *Armley*. *Sund. 26.* I met the *Leeds-Society* at Five: Preached at Seven on *The Spirit and the Bride say come*, and at One to an unwieldy Multitude, several Hundreds of whom soon went away, it being impossible for them to hear. Such another Congregation I had at *Birstal*: Yet here I believe my Voice reached all that were present.

Mond.

Mond. 27. I preached at *Birstal*, at *Websey Moor* and at *Bradford*, and regulated the Societies. *Tues. 28.* One of *Pudsey* would take no Denial; so I promised to preach there at Eight o'Clock. Coming before the Hour, we walk'd to the new House of the *Germans*. It stands on the Side of a Hill, commanding all the Vale beneath, and the opposite Hill. The Front is exceeding Grand, though Plain, being faced with fine, smooth, white Stone. The *Germans* suppose it will cost by that Time it is finished, about Three Thousand Pounds. 'Tis well if it be not nearer Ten. But that is no Concern to the *English Brethren*. For they are told, (and potently believe) that "All the Money will come from beyond Sea."

I preached at Eight at the Place appointed, and thence rode to *Dezbury*, where I was to preach at Noon. But first I call'd on the Minister Mr. *Robson*: And in an acceptable Time. Abundance of little Offences had arisen, and been carefully magnified by those who sought such Occasions. But we both spoke our Minds without Reserve. And the Snare was presently broken.

After Sermon, Mr. *R.* having sent a Note to desire I would call upon him again, I went and past such an Hour as I have not had since I left *London*. We did not part without Tears. Who knows how great a Work God can work in a short Time?

Wed. 29. I preached at *Highb-town* at One, and at *Birstal* in the Evening. *Thurs. 30.* I rode to *Kighley*. The Ten Persons I joined here, are increased to above an Hundred. And above a Third of them can rejoice in God, and walk as becomes the Gospel.

Friday May 1. I read Prayers and preached in *Haworth Church*, to a numerous Congregation. In the Evening I preached near *Skircoat Green*, and baptized *Eliz. K.* late a Quaker. *Sat. 2.* I preached at *Hallifax*, to a civil, senseless Congregation: At Noon in *Gildersham*, and in the Evening at *Armley*.

Sund. 3. At One I preached to a vast Congregation at *Hunsfleet*: And about Five, to a still larger
at

at *Birſtal*. I preached on, *All Things are ready: Come to the Marriage*. And ſome I truſt, were compelled to come in.

Mond. 4. At his earneſt Requeſt I began examining thoſe that are called *W. D's Societies*. At Three I preached at *Great Harding*; in the Evening at *Roughlee*; where there was a large Society. But ſince the Men of ſmooth Tongue broke in upon them, they are every Man afraid of his Brother: Half of them ringing continually in the Ears of the Reſt, “No Works, no Law, no Bondage.” However we gathered above forty of the ſcattered Sheep, who are ſtill minded to ſtand in the Old Paths.

Tueſ. 5. I preached at *Roughlee* at Five: About Eleven at *Hinden*, and about Three at *Widdap*, a little Village in the Miſt of huge, barren Mountains, where alſo there was a Society. But Mr. *B.* had effectually diſperſed them, ſo that I found but three Members left.

We rode thence about Five Miles to *Stoneſey-gate*, which lies in a far more fruitful Country. Here was a larger Congregation at Six o’Clock than I had ſeen ſince my leaving *Birſtal*. They filled both the Yard, and the Road to a conſiderable Diſtance, and many were ſeated on a long Wall adjoining; which being built of looſe Stones, in the Middle of the Sermon, all fell down at once. I never ſaw, heard, nor read of ſuch a Thing before. The whole Wall and the Perſons ſitting upon it, ſunk down together, none of them ſcreaming out, and very few altering their Poſture. And not one was hurt at all; but they appeared ſitting at the Bottom, juſt as they ſat at the Top. Nor was there any Interruption either of my ſpeaking, or of the Attention of the Hearers.

Wed. 6. I rode to *Shore*, Four Miles South from *Stoneſey*, lying about Half Way down an huge, ſteep Mountain. Here I preached at Twelve to a loving, ſimple-hearted People. We then climbed up to *Todmorden-edge*, the Brow of a long Chain of Mountains, where I called a ſerious People to *Repent and believe the Goſpel*.

Thurſ.

Thurs. 7. We left the Mountains and came down to the fruitful Valley of *Rosendale*. Here I preached to a large Congregation of wild Men; but it pleased God to hold them in Chains. So that even when I had done, none offered any Rudeness, but all went quietly away.

We came to *Manchester* between One and Two. I had no thought of Preaching here, till I was informed, *John Nelson* had given publick Notice, That I would preach at One o'Clock. I was now in a great Strait. Their House would not contain a Tenth Part of the People. And how the unbroken Spirits of so large a Town would endure preaching in the Street, I knew not. Besides that having rode a swift Trot for several Hours, and in so sultry a Day, I was both faint and weary. But after considering, that I was not going a Warfare at my own Cost, I walked strait to *Salford-Cross*. A numberless Crowd of People, partly ran before, partly followed after me. I thought it best not to sing, but looking round asked abruptly, "Why do you look as if you had never seen me before? Many of you have seen me in the neighbouring Church, both Preaching and Administring the Sacrament." I then began, *Seek ye the Lord, while he may be found; call upon him while he is near.* None interrupted at all or made any Disturbance, till as I was drawing to a Conclusion, a big Man thrust in, with Three or Four more, and bad them "Bring out the Engine." Our Friends desired me to remove into a Yard just by; which I did, and concluded in Peace.

About Six we reached *Davy-holme*, Five Miles from *Manchester*, where I was much refreshed both in Preaching and meeting the Society. Their Neighbours here used to disturb them much. But a Justice of Peace who feared God, granting them a Warrant for the Chief of the Rioters, from that Time they were in Peace.

Frid. 8. I preached at *Oldfield-brow* to a much larger Congregation, though many of them had been hurt by doubtful Disputations. But they now
began

began again to take Root downward and bear Fruit upward.

In the Evening I preached at *Booth-bank*; among a quiet and loving People. But a famous Baptist Teacher, *Joseph Pickup* by Name, had lately occasioned some Disturbance among them. He had given them a particular Account, of a Conference he had had with me on the Road: "What he said, and what I said: and how he had stopt my Mouth with the seventeenth Article." In the Morning I told them the plain Fact. I had overtook him on the Road, and we rode half a Bow-shot together, but did not exchange five Sentences till we parted.

About Noon I preached at Mr. *Anderton's* near *North-wiche*; several of the Gay and Rich were there: I continued praying and talking with them till past two. We were then obliged to take Horse for *Astbury*.

Here likewise I found an open Door, though many fine People were of the Congregation. But they behaved as People fearing God; as seriously as the poor Ploughmen.

Sund. 10. I preached at *Astbury* at five: and at seven proclaimed at *Congleton Cross*, *Jesus Christ, our Wisdom and Righteousness and Sanctification and Redemption*. It rained most of the Time that I was speaking. But that did not hinder Abundance of People from quietly attending. Between twelve and one I preached near *Macclesfield*, and in the Evening at *Woodly-Green*.

Mond. 11. I preached at Noon about a Mile from *Astton*, and in the Evening at *Stakley-ball*. *Tues. 12.* I rode to *Bongs*, and explained to a serious People, the Parable of the Prodigal Son. In the Evening I exhorted them at *Chinley*, *Earnestly to contend for the Faith once delivered to the Saints*.

Wed. 13. I preached at Noon in the *High-peak*, and in the Evening at *Sheffield*. *Thur. 14.* I rode to *Barley-ball*. As soon as I had done preaching, *William Shent* told me, He was just come from *Leeds*, where he had left Mr. *Parronet* in a high Fever. I

had no Time to spare. However at three in the Morning, on *Frid.* 15. I set out, and between seven and eight came to *Leeds*. By the Blessing of God he recovered from that Hour.

Being willing to redeem the Time, I preached at Noon and then hastened back to *Barley-hall*, where I preached at seven on *Glorify God with your Bodies and your Spirits, which are God's*.

Sat. 16. I spent an Hour or two at *Nottingham*, and then rode on to *Markfield*. At eight I preached. The Church was pretty well filled, and God gave a Blessing with his Word.

Sund. 17. Desiring to improve the Time we had, I preached at eleven in the Morning, and in the Evening. *Mond.* 18. I rode to *Wednesbury*, and after two or three Days spent there and at *Birmingham*, on *Thur.* 21. Came to *London*.

Sund. 31. I preached at seven in *Moorfields* to a large and well behaved Congregation. Mr. B. desired me to preach a Charity Sermon at his Church, *St. Bartholomew the Great*, in the Afternoon. But it was with much Difficulty that I got in: not only the Church itself, but all the Entrances to it, being so throng'd with People ready to tread upon one another. The great Noise made me afraid at first, that my Labour would be in vain. But that Fear was soon over; for all was still, as soon as the Service began. I hope God gave us this Day a Token for Good. If He will work, who shall stay his Hand?

Thur. June 4. I reduced the sixteen Stewards to seven: to whom were given the following Instructions.

1. You are to be Men full of the HOLY GHOST and Wisdom, that you may do all Things, in a Manner acceptable to God.

2. You are to be present every *Tuesday* and *Thursday* Morning, in order to transact the temporal Affairs of the Society.

3. You are to begin and end every Meeting with earnest Prayer unto God, for a Blessing on all your Undertakings.

4. You

4. You are to produce your Accounts the first *Tuesday* in every Month, that they may be transcribed into the Ledger.

5. You are to take it in turn, Month by Month to be Chairman. The Chairman is to see, that all the Rules be punctually observed, and immediately to check him who breaks any of them.

6. You are to do nothing without the Consent of the Minister, either actually had, or reasonably presumed.

7. You are to consider, Whenever you meet, "God is here." Therefore, Be deeply Serious. Utter no trifling Word. Speak, as in his Presence, and to the Glory of his great Name.

8. When any Thing is debated, let one at once stand up and speak, the rest giving Attention. And let him speak just loud enough to be heard, in Love and in the Spirit of Meekness.

9. You are continually to pray and endeavour, That a holy Harmony of Soul may in all Things subsist among you: that in every Step you may keep the Unity of the Spirit, in the Bond of Peace.

10. In all Debates, you are to watch over your Spirits, avoiding as Fire, all Clamour and Contention, being *swift to hear, slow to speak*; in Honour every Man preferring another before himself.

11. If you cannot relieve, do not grieve the Poor. Give them soft Words, if nothing else. Abstain from either sour Looks, or harsh Words. Let them be glad to come, even though they should go empty away. Put yourself in the Place of every poor Man. And deal with *him* as you would God should deal with *you*.

These Instructions, we whose Names are underwritten (being the present Stewards of the Society at *London*) do heartily receive, and earnestly desire to conform to. In Witness whereof we have set our Hands.

N. B. If any Steward shall break any of the preceding Rules, after having been thrice admonished by the Chairman (whereof Notice is to be immediately given the Minister) he is no longer Steward.

Sat. 6. I appointed to speak with those who had applied to us on a Physical Account. I found there had been about six Hundred, in about six Months. More than three Hundred of these came twice or thrice, and we saw no more of them. About twenty of those who had constantly attended, did not seem to be either better or worse. Above two Hundred were sensibly better. And fifty one thoroughly cured. The entire Expence from the Beginning till this Time, was about thirty Pounds.

Sund. 14. I preached at *St. Bartholemew's* again. I admire the Behaviour of this People. None betrays either Lightness or Inattention. Surely all the Seed sown here will not be lost.

Mond. 15. Our Conference began, and ended on *Sat. 20.* The Minutes of all that past therein, were some Time after transcribed and published.

Sund. 21. I preached once more at *St. Bartholemew's*, on the Gospel for the Day, the Story of *Dives* and *Lazarus*. I was constrained to speak very plain and strong Words. But God gave the Audience Ears to hear; so that they appeared as far from Anger on the one Hand, as from Sleepiness on the other.

After Preaching at the Chapel in the Afternoon I set out for *Brentford* with *Rob. Swindells*. The next Day we reached *Marlborough*; where one in the Room beneath us was Swearing desperately. Mr. *Swindells* stepped down and put into his Hand the Paper intituled, "Swear not at all." He thank'd him and promised to swear no more. And he did not while he was in the House.

Tues. 23. We took Horse at three, breakfasted at *Chippenham* and dined at *Kingjwood*, whence I walk'd to *Bristol*. About seven I went to the *Old Orchard*, where were Rich and Poor, a great Multitude. We had a solemn and a joyful Hour. Surely these Fields are white unto the Harvest!

Wed.

Wed. 24. We rode to *Beerercomb*, hoping to reach *Taristock* the next Day. So we set out at three. The Rain began at four. We reach'd *Colestock* dropping wet, before seven. The Rain ceased while we were in the House, but began when we took Horse, and attended us all the Way to *Exeter*. While we stay'd here to dry our Cloaths, I took the Opportunity of writing "A Word to a Freeholder." Soon after three we set out. But it was near eight before we could reach *Oakhampton*.

Frid. 26. We came to *Taristock* before Noon. But it being Market-day, I did not preach till five in Evening. The Rain began almost as soon as we began singing, and drove many out of the Field. After Preaching (leaving Mr. *Swindells* there) I went on for *Plymouth-Do k*.

Within two Miles of *Plymouth* one overtook and informed us, That the Night before all the *Deck* was in an Uproar; and a Constable, endeavouring to keep the Peace, was beaten and much hurt. As we were entering the Dock, one met us and desired we would go the back Way. "For, said he, there are thousands of People waiting, about Mr. *Hide's* Door." We rode up strait into the Midst of them. They saluted us with three Huzza's, after which I alighted, took several of them by the Hand, and began to talk with them. I would gladly have past an Hour among them, and believe if I had, there had been an End of the Riot. But the Day being far spent (for it was past nine o'Clock) I was persuaded to go in. The Mob then recovered their Spirits, and fought valiantly with the Doors and Windows. But about ten they were weary and went every Man to his own Home.

Sat. 27. I preached at four, and then spoke severally to Part of the Society. As yet I have found only one Person among them, who knew the Love of God before my Brother came. No wonder the Devil was so still: For *his Gods were in Place*.

About six in the Evening I went to the Place, where I preached the last Year. A little before we

had ended the Hymn, came *The Lieutenant*, a famous Man, with his Retinue of Soldiers, Drummers and Mob. When the Drums ceased, a Gentleman-Barber began to speak: But his Voice was quickly drowned in the Shouts of the Multitude, who grew fiercer and fiercer, as their Numbers increased. After waiting about a Quarter of an Hour, perceiving the Violence of the Rabble still increasing, I walked down into the thickest of them, and took the Captain of the Mob by the Hand. He immediately said, "Sir, I will see you safe Home. Sir, no Man shall touch you. Gentlemen, stand off. Give back. I will knock the first Man down that touches him." We walked on in great Peace; my Conductor every now and then stretching out his Neck (he was a very tall Man) and looking round, to see if any behaved rudely, till we came to Mr. *Hide's* Door. We then parted in much Love. I stayed in the Street near half an Hour after he was gone, talking with the People, who had now forgot their Anger, and went away in high Good-humour.

Sund. 28. I preached at five on the Common to a well-behaved, earnest Congregation; and at eight near the Room, on *Seek ye the Lord, while he may be found*. The Congregation was much larger than before, and equally serious and attentive. At ten I went to Church. Mr. *Barlow* preached an useful Sermon, on *GOD be merciful to me a Sinner*. And a thundering One in the Afternoon, on *Where their Worm dieth not, and their Fire is not quenched*.

At one I preached again near the Room from those Words in the Gospel for the Day, *Come, for all Things are ready*. And the Hearts of all that were round about, seemed to bow down before the LORD. I designed to have preached on *Stoke's Hill* at five, but the Rain would not permit. However before six I went to the Head of the Town, where we had a large and venerable Assembly. The fear of God seemed to spread itself over all, and they received what was spoken as the Word of God. Yet once more He hath opened the Door, that the Gospel may have free Course here also.

Mond.

Mond. 29. I took Horse between three and four, and reached *Perrin-will*, three Miles beyond *Truro*, about six. I preached to a very large Congregation at seven, and the Word was as the Rain on the tender Herb.

Tuesf. 30. We came to *St. Ives* before Morning Prayers, and walked to Church without so much as one Huzza. How strangely has one Year changed the Scene in *Cornwall*? This is now a peaceable, nay, honourable Station. They give us good Words almost in every Place. What have we done, that the World should be so civil to us?

Wed. July 1. I spoke severally to all those who had Votes in the ensuing Election. I found them such as I desired. Not one would even eat or drink at the Expence of him for whom he voted. Five Guineas had been given to *W. C.* but he returned them immediately. *T. M.* positively refused to accept any Thing. And when he heard, that his Mother had received Money privately, he could not rest till she gave him the three Guineas, which he instantly sent back.

Thursf. 2. Was the Day of Election for Parliament-Men. It was begun and ended without any Hurry at all. I had a large Congregation in the Evening, among whom two or three roared for the Disquietness of their Heart: as did many at the Meeting which followed; particularly those who had lost their first Love.

Sat. 4. About two I preached in the Street at *Redruth*. The Congregation was large and deeply attentive. Indeed there are now scarce any in the Town (but Gentlemen) who are not convinced of the Truth.

At seven I preached at *Stithians*, and at five in the Morning, *Sund.* 5. We rode thence to *St. Agnes*. At two I preached to a large Multitude of quiet Hearers, many of whom seemed deeply affected. Yet soon after I had done, some began to divert themselves with throwing Dirt and Clods, Mr. *Shepherd's* Horse was frightened at this, and as one of them

them stooped down, leaped clear over him. The Man screamed amain, but finding himself not hurt, he and his Comrades poured a Shower of Stones after him. Knowing nothing of the Matter, I rode soon after through the Midst of them; and none lifted up a Hand or opened his Mouth.

About half Hour after five I began at *Gwenap*. I was afraid my Voice would not suffice for such an immense Multitude. But my Fear was groundless, as the Evening was quite calm, and the People all Attention.

It was more difficult to be heard in meeting the Society, amidst the Cries of those on the one Hand, who were pierced thro' as with a Sword, and of those on the other, who were filled with Joy unspeakable.

Mond. 6. I preached about twelve at *Bray*. But neither the House nor the Yard would contain the Congregation. And all were serious. The Scoffers are vanished away. I scarce saw one in the County.

I preached in the Evening at *Cambourn* to an equally serious Congregation. I looked about for *John Rogers* the Champion who, had so often sworn, "I should never more preach in that Parish." But it seems, he had given up the Cause, saying, "One may as well blow against the Wind."

Tues. 7. I preached at *St. Ives*. *Wed. 8.* at *Sithney*. On *Thursday* the Stewards of all the Societies met. I now diligently inquired, What Exhorters there were in each Society? Whether they had Gifts meet for the Work? Whether their *Lives* were eminently holy? And whether there appeared any *Fruit* of their Labour? I found upon the whole, 1. That there were no less than eighteen Exhorters in the County; 2. That three of these had no Gifts at all for the Work, neither natural, nor supernatural; 3. That a fourth had neither Gifts nor Grace, but was a dull, empty, self-conceited Man: 4. That a fifth had considerable Gifts, but had evidently made Shipwreck of the Grace of God: These therefore I determined immediately to set aside, and advise our Societies

Societies, not to hear them; 5. That *J. B.*, *A. L.*, and *J. W.* had Gifts and Grace, and had been much blest in the Work. Lastly, That the rest might be helpful when there was no Preacher, in their own or the neighbouring Societies: Provided they would take no Step without the Advice of those who had more Experience than themselves.

Frid. 10. I preached at *Gulval Cross*, in the Midway, between *Penzance* and *Marazion*. *Sat.* 11. I examined the Classes at *St. Just*, established and settled in the Grace of God.

Sund. 12. At five I preached at *St. Just*: at twelve to the largest Congregation I ever saw at *Morva*. I then went to Church at *Zunnor*, and when the Service was ended, preached under the Church-yard Wall.

Hence I rode to *Newlin*, a little Town on the South Sea, about a Mile from *Penzance*. At five I walked to a rising Ground, near the Sea Shore, where was a smooth, white Sand to stand on. An immense Multitude of People was gathered together; but their Voice was as the roaring of the Sea. I began to speak, and the Noise died away. But before I had ended my Prayer, some poor Wretches of *Penzance* began Cursing and Swearing, and thrusting the People off the Bank. In two Minutes I was thrown into the Midst of them: when one of *Newlin*, a bitter Opposer till then, turned about and swore, "None shall meddle with the Man: I will lose my Life first." Many others were of his Mind. So I walked an hundred Yards forward, and finished my Sermon without any Interruption.

Mond. 13. I preached at *Terdinny*, in *Beryan Parish*, where was a large and earnest Congregation, notwithstanding the wonderful Stories which they have frequently heard related in the Pulpit for certain Truths. In the Morning I wrote as follows.

Rev. S I R,

Terminus July, 14, 1747.

I Was exceedingly surprized when I was informed Yesterday, of your affirming publickly in the Church, in the Face of a whole Congregation, "Now *Wesley* has sent down for an hundred Pounds; and it must be raised directly. Nay, it is true." O Sir, is this possible? Can it be that you should be so totally void (I will not say of Conscience, of Religion, but) of Goodnature, as to credit such a Tale? And of good Manners and Common Sense, as *thus* to repeat it.

I must beg, that you would either justify or retract this; (for it is a Point of no small Concern) and that I may know what you propose to do before I set out for *London*. I am

Rev. S I R,

Your Brother and Servant for Christ's Sake.

But he never favoured me with an Answer.

I was welcomed into the Town by more Company than I expected. The Man who had some time since headed the Mob, when they left *Edward Grenfill* for dead, had gathered all his Troops, and received us as soon as we entered the first Street. They all attended us to Mr. *Scantlebury's* Door, who (Mr. *T.* informed me) desired I would lodge at his House. I knocked long at the Door, but no one answered; at length, the Master of the House appeared, an hoary, venerable old Man. I asked, "Pray, is Mr. *T.* here?" He replied, "Mr. *T.* is not here. But pray what may thy Name be?" I answered, "My Name is *John Wesley*." He said, "I have heard of thee." Perceiving that he had no more to say, I turned back to another House. The Mob followed, hollowing and shouting; but none of them offered to strike, or even throw any thing. Only their Captain,
after

after some hard Words, lifted up his Stick at me once or twice. But one of his Companions interposed. He then went quietly away.

After spending half an Hour, we rode on to *Camelford*. We stopt at a Friend's House near the Town, and between four and five walked to Mr. M's who had often desired, that if Mr. *Wesley* came, he would preach either in his House or Bowling-green. But Word came from the Mayor, while I was there, "That if I did preach, he would prosecute him." Finding no convenient Place could be procured, we thought it best to go on to Mr. *Bennet's*. As I walk'd thro' the Town, we had a large Train to attend us. Only one Stone struck me on the Shoulder. Fifty or a Hundred waited upon us about half a Mile; we then went on quietly to *Tregeer*.

Sund. 26. I preached at *Tamerton* Church in the Morning, *Mary Week* in the Afternoon, and *St Ginnys* in the Evening. *Mond.* 27. in the Evening I preached in *Tresmore* Church, and at five on *Tuesday* and *Wedn.* Morning. *Tuesday* Evening I preached in *Laneast* Church: On *Wedn.* Noon, on *St. Stephen's Down*, near *Launceston*. Thence we rode to *Cockernwells*; and on *Thursday* in the Afternoon, came once more to *Beercrocomb*.

Frid. 31. About Noon I preached at *Taunton*. Much Opposition was expected, and several young Gentlemen came, as it seemed, with that Design; but they did not put it in Execution. From hence we rode to *Bridgwater*: And even at this dry, barren Place, God largely watered us with the Dew of Heaven. After preaching I rode to *Middlesey*, intending only to meet the Society. But Notice had been given, that I would preach there. So I gave an Exhortation to all that were present.

Sat. Aug. 1. I preached here soon after four: About Noon at *Waywick*, and in the Evening at *Bristol*.

Sund. 2. I preached in *Kingswood* at eight: In the Afternoon at *Connam*; and at five in the *Old Orchard*, to the largest Congregation which I ever remember

to have seen at *Bristol*. What hath God wrought in this City! and yet perhaps the hundredth Part of his Work does not now appear.

Tues. 4. I set out for *Ireland*. We rode that Day (but it was hard Labour) to *Builth*, where I preached in the Evening on the Prodigal Son. *Wedn.* 5. Taking Horse early in the Morning, we rode over the rough Mountains of *Radnorshire* and *Montgomeryshire*, into *Merionethshire*. In the Evening I was surprized with one of the finest Prospects, in its kind, that ever I saw in my Life. We rode in a green Vale, shaded with Rows of Trees, which made an Arbour for several Miles: The River laboured along on our Right-hand, thro' broken Rocks of every Size, Shape and Colour. On the other Side of the River, the Mountain rose to an immense Height, almost perpendicular: And yet the tall, streight Oaks stood, Rank above Rank, from the Bottom to the very Top; only here and there, where the Mountain was not so steep, were interposed Pastures or Fields of Corn; at a Distance, as far as the Eye could reach, as it were by way of Contrast

“ A Mountain huge uprear'd
“ Its broad, bare Back :”

with vast, rugged Rocks hanging over its Brow, that seemed to nod, portending Ruin.

Thurs. 6. Between three and four in the Afternoon, We with some Difficulty, reached *Carnarvon*. This has the Face of a fortified Town, having Walls (such as they are) and a Castle as considerable as that of *Cardiff*. Here we parted with our Guide and Interpreter, Mr. *Philips*, Mr. *Tucker* and I set out for *Holyhead*. We intended to cross over into *Anglesey*, at *Baladrin* Ferry, four Miles from *Carnarvon*. But not being able to inquire our Way (as we spoke no *Welsh*, and the Country-people no *English*) we could not find where the Ferry was, till we saw the Boat coming over.

We went into the Boat about Sunset, and lodged that Night at a little Inn by the Water-side.

Frid.

Frid. 7. We made a little Stop at *Llangeenyie*, seven Miles from the Ferry. We should have hired a Guide, to have steered over the Sands; but it was quite out of my Mind, till we came to them. So we went strait a-cross, and came to *Holy-head*, without any Stop or Hindrance at all.

Sat. 8. Finding one of the Pacquet-boats ready, we went on board about eight o'Clock in the Morning. It was a dead Calm when we rowed out of the Harbour. But about two in the Afternoon the Wind sprung up, and continued till near four on *Sunday Morning*, when we were within Sight of the *Irish Shore*.

I could not but observe, 1. That while we were sailing with a fresh Gale, there was no Wind at all a Mile off; but a Ship which lay abreast of us was quite becalmed, till we left her out of Sight: 2. That a *French Privateer*, which for several Days had taken every Ship which sailed on that Coast, was taken and brought into *Dublin Bay*, the very Morning we arrived there.

Before ten we came to *St. George's Key*. Soon after we landed, hearing the Bells ringing for Church, I went thither directly. Mr. *Lunell* came to the Key just after I was gone, and left Word at the House where our Things were, "He would call again at One." He did so, and took us to his House. About three I wrote a Line to the Curate of *St. Mary's*; who sent me Word, "He should be glad of my Assistance." So I preached there (another Gentleman reading Prayers) to as gay and senseless a Congregation as ever I saw. After Sermon Mr. *R.* thanked me very affectionately, and desired I would favour him with my Company in the Morning.

Mond. 10. I met the Society at five, and at six preached on *Repent and believe the Gospel*. The Room, large as it was, would not contain the People, who all seemed to taste the good Word.

Between eight and nine I went to Mr. *R.* (the Curate of *St. Mary's*) he profest abundance of Goodwill, commended my Sermon in strong Terms, and

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begged

begged he might see me again the next Morning. But at the same Time he exprest the most rooted Prejudice against Lay-preachers, or Preaching out of a Church; and said, the Arch-bishop of *Dublin* was resolved to suffer no such Irregularities in his Diocese.

I went to our Brethren, that we might pour out our Souls before God. I then went strait to wait upon the Arch-bishop myself. But he was gone out of Town.

In the Afternoon a Gentleman desired to speak with me. He was troubled that it was not with him as in Times past; when at the Age of fourteen, the Power of God came mightily upon him, constraining him to rise out of Bed, to pour out his Prayers and Tears, from an Heart overflowed with Love and Joy in the Holy Ghost. For some Months he scarce knew whether he was in the Body, continually walking and talking with God. He has now an abiding Peace; but cannot rest, till the Love of God again fills his Heart.

Between six and seven I went to *Marlborough* Street. The House wherein we then preached, was originally designed for a *Lutheran* Church, and will contain about four hundred People. But four or five Times the Number may stand in the Yard. Many of the Rich were there, and many Ministers of every Denomination. I preached on *The Scripture hath concluded all under Sin*, and spoke closely and strongly. But none at all seemed to be offended. If my Brother or I could have been here for a few Months, I question if there might not have been a larger Society here, than even in *London* itself.

Tues. 11. I waited on the A. B. at *Newbridge*, ten Miles from *Dublin*. I had the Favour of conversing with him two or three Hours; in which I answered abundance of Objections. In the Evening I returned to Mr. *Lunell's*. *John Trembath* preached at *Marlborough* Street, to a large Congregation both of Laity and Clergy, who behaved with much Decency.

Wed. 12. I purposely delayed examining the Classes, till I had gone through the Rules of the Society,

Society, Part of which I explained to them at large; with the Reasons of them, every Morning.

Thurs. 13 We walked in the Afternoon to see two Persons that were sick near *Phœnix-Park*. That Part of it which joins to the City, is sprinkled up and down with Trees, not unlike *Hyde-Park*. But about a Mile from the Town is a thick Grove of old, tall Oaks; and in the Centre of this, a round open Green (from which are Vista's all four Ways) with a handsome Stone Pillar in the Midst, having a Phœnix on the Top.

I continued Preaching, Morning and Evening, to many more than the House would contain, and had more and more Reason to hope, they would not all be unfruitful Hearers.

Frid. 14. I procured a genuine Account of the great *Irish* Massacre in 1641. Surely never was there such a Transaction before, from the Beginning of the World! More than two hundred thousand Men, Women and Children butchered within a few Months in cool Blood, and with such Circumstances of Cruelty, as make one's Blood run cold! 'Tis well if God has not a Controversy with that Nation, on this very Account, to this Day.

Sat. 15. I stayed at home and spoke to all that came. But I found scarce any *Irish* among them. At least ninety nine in an hundred of the Native *Irish*, remain in the Religion of their Forefathers. The Protestants, whether in *Dublin* or elsewhere, are almost all transplanted lately from *England*. Nor is it any Wonder, that those who are born Papists, generally live and die such; when the Protestants can find no better Ways to convert them, than Penal Laws and Acts of Parliament.

Sund. 16. We went to *St. James's Church* in the Morning (there being no Service at *St. Patrick's*) and in the Afternoon to *Christ-Church*. When I came out of the Choir, I could not but observe well nigh the whole Congregation, drawn up in Rows in the Body of the Church, from one End to the other. I walked through the Midst of them. And they

stared their Fill. But scarce one spoke either good or bad.

In the Evening I had a large Number of them in *Marlborough Street* both within Doors and without.

Mond. 17. I began examining the Society, which I finished the next Day. It contained about two hundred and fourscore Members, many of whom appeared to be strong in Faith. The People in general are of a more teachable Spirit, than in most Parts of *England*. But on that very Account they must be watched over with the more Care, being equally susceptible of good or ill Impressions.

Tues. 18. I was informed, that Mr. *Latrobe*, the *Moravian* Preacher, had read in his Pulpit, Part of the "Short View of the Difference between the *Moravians* and Us," with the Addition of many bitter Words. Herein he did us unawares a signal Favour: giving an authentick Proof, That we have nothing to do with them.

Frid. 21. I was desired to see the Town and the College. The Town has scarce any public Building, except the Parliament House, which is not at all remarkable. The Churches are poor and mean, both within and without. *St. Stephen's Green* might be made a beautiful Place, being abundantly larger than *Lincoln's Inn Square*. But the Houses round about it (besides that some are low and bad) are quite irregular, and unlike each other. And little Care is taken of the Green itself, which is as rough and uneven as a Common.

The College contains two little Quadrangles, and one about as large as that of *New-College* in *Oxford*. There is likewise a Bowling Green, a small Garden and a little Park; and a new built handsome Library.

I expected we should have sailed on *Sat. 22.* but no *Pacquet-boat* was come in. In order to make the best of our Time, I preached this Day at Noon as well as in the Evening. It was not for nothing that our Passage was delayed. Who knows what a Day may bring forth?

Sund.

Sund. 23. The Room was so crouded in the Morning, that I thought it best to begin before the usual Time in the Evening. Yet were a Multitude of People got together, in the House, Yard and Street, far more than my Voice could reach. I cried aloud to as many of them as could hear, *All Things are ready: Come ye to the Marriage.* I had then delivered my Message. So before ten we took Boat, and about eleven reached the Ship.

The Wind was right a-head. Then succeeded a dead Calm. So that we did not get out of the Bay till *Monday* Evening, nor within Sight of *Wales* till *Wed. 26.* By this Means we had an Opportunity, of talking largely both with our Fellow-passengers, and the Sailors, many of whom received our Words with Gladness. About two in the Afternoon we landed at *Holy-head.* Between three and four we took Horse, and came in the Evening to *Thomas Thomas's*, near *Ryd-y-Spardon.* He had before desired *Jonathan Reeves* to call there in his Return. But we were at a great Loss, none in the House understanding *English*, and none of us understanding *Welsh*; till Mr. *Morgan*, a neighbouring School-master came, who took us to his own House; and in the Morning, *Thurs. 27.* rode with us to the Passage.

We reached *Carnarvan* before ten, *Tannabull* in the Evening, and *Lanidles*, *Frid. 28.*

Sat. 29. About Noon we came to *Builth.* At three I preached in the main Street, and at *Garth* in the Evening, where I met my Brother, going to *Ireland.*

Sund. 30. He preached at *Builth* about nine. Thence we went to *Maesmyri's* Church. But it would not near contain the Congregation: so that I was constrained to preach in the Church-yard. Thence I rode to *Lansenfried.* Here also the Church not being able to hold the People, I came out to a large Tomb-stone, under a shady Tree, and proclaimed the Grace of our LORD JESUS CHRIST.

One of the Audience prest me much to preach at *Clere*; telling me Mr. *J.* had often said, " I should

be welcome to his Pulpit " *Mond. 31.* I rode thither and called on Mr. J. But (as I supposed it would) his Heart failed. I preached, on a large smooth Meadow, *Christ our Wisdom, Righteousness, Sanctification and Redemption.* And a Multitude of People were gathered from all Parts, though on so short a Warning.

We set out early, *Sept. 1.* and after a short Stop near *Crick-howell*, aimed at the nearest Way, over the Mountains, to *Cardiff*. But it was near four in the Afternoon before we could reach a little Village at the Foot of the Hills called *Risca*. The People at the Inn here were civil above Measure; particularly, a young, genteel Man, who was Son to the Woman of the House, and lived at a small Distance from it. He rode with us two Miles, to shew us the nearest Way, and desired, if we came again, we would lodge at his House. The Reason of all this Kindness was, That a Year or two ago, he had heard me preach at *Bristol*.

I reached *Cardiff* between seven and eight, and immediately went to the Room. My Strength just lasted till I had done Preaching. I was then quite ready to lie down and rest.

Wed. 2. I spent some Time with T. P. who had filled the Society with vain Janglings. I found the Fault lay in his Head rather than his Heart; he is an honest, well-meaning Man: But no more qualified either by Nature or Grace to expound Scripture, than to read Lectures in Logic or Algebra.

Yet even Men of Sense have taken this dull mystical Man to be far deeper than he is. And it is very natural so to do. If we look into a *dark* Pit it seems *deep*. But the Darkeness only makes it seem so. Bring the Light and we shall see it is very *shallow*.

In the Evening I preached at *Fonmon*. But the Congregation being larger than the Chapel would contain, I was obliged to preach in the Court. I was myself much comforted, in comforting the Weary and Heavy-laden.

Frid. 4. There was a very large Congregation at *Cardiff* Castle-yard in the Evening. I afterwards met

met the Society, spoke plain to them, and left them once more in Peace.

Sat. 5. In my Road to *Bristol*, I read over *Q. Curtius*, a fine Writer, both as to Thought and Language. But what an Hero does he describe? Whose Murder of his old Friend and Companion *Clitus* (though not done of a sudden, as is commonly supposed, but deliberately, after some Hours Consideration) was a virtuous Act in Comparison of his butchering poor *Philotas*, and his good old Father *Parmenio*. Yet even this was a little thing, compared to the Thousands and Ten-thousands he slaughtered, both in Battle, and in and after taking Cities, for no other Crime than defending their Wives and Children. I doubt whether *Judas* claims so hot a Place in Hell, as *Alexander* the Great.

Thursf. 10. I preached at *Bath* about Noon, and in the Evening at *Bearfield*. *Frid. 11.* We rode to *Reading*; Mr. *Richards*, a Tradesman in the Town, came to our Inn, and intreated me to preach at a Room which he had built for that Purpose; I did so at six in the Morning, and then rode on. It rained all the Way till we came to *London*.

Sat. 19. Mrs. *Baddiley* desired me to go up to her Son, who had been out of order for some Days. For one or two Years he was a Pattern to all the Family, till he began to converse more with good sort of Men. He then grew cooler and cooler in the Ways of God, and in a few Months quitted the Society, resolving, he said, to "keep to his Church, and live a sober Life, and that was enough." That was too much in a little time. He grew tired of his Church too, and dropt that and Sobriety together. He was now, his Mother informed me, dead as a Stone to all the Things of God. I spake a few Words, and went to Prayer. And God broke his Heart. He continued weeping and praying all the Day, and all the Night, and at Six in the Morning, fell asleep.

Tuesf. 22. I rode to *Shoreham*, where I preached every Morning in the House, and every Evening in the Church. But the Season for Fruit is not yet.

Sund.

Sund. 27. I preached in *Moorfields*, Morning and Evening, and continued so to do till *November*. I know no Church in *London* (that in *West-street* excepted) where there is so serious a Congregation.

Mon. 28. I talked with one, who a little time before, was so overwhelmed with Affliction, that she went out one Night, to put an End to it all, by throwing herself into the New-River. As she went by the Foundery (it being a Watch-night) she heard some People singing. She stopt and went in: She listened a while, and God spoke to her Heart. She had no more Desire to put an End to her Life; but to die to Sin and live to God.

Tues. 29. I retired to Mrs. *Sparrow's* at *Lewisham*, where also I preached every Evening. *Sat. Oct.* 9. I returned to *London*. In the Evening I buried a young Man, who had but lately known God. But from that time, he had lived much in a little Space. His Soul was clouded at the Beginning of his Illness, but the Clouds soon vanished away, and he continued in the calm Joy of Faith, till his Spirit returned to God.

Frid. 9. We had a Watch-night at the Chapel. Being weak in body, I was afraid I could not go through it. But the longer I spoke, the more Strength I had: Insomuch that at Twelve o'Clock all my Weariness and Weakness were gone, and I was as one refreshed with Wine.

The former part of the next Week, and of some others, I spent at *Newington* and *Lewisham* in writing. *Frid.* 16. I went with two or three Friends, to see, what are called, The Electrical Experiments. How must these also confound those poor Half-thinkers, who will believe nothing but what they can comprehend. Who can comprehend how Fire lives in Water, and passes through it as freely as through Air? How Flame issues out of my Finger, real Flame, such as sets fire to Spirits of Wine? How these and many more as strange Phænomena arise from the turning round a Glass Globe? It is all Mystery: If haply by any Means God may hide Pride from Man!

Tues. 20. I read Dr. *Doddridge's* Account of Col. *Gardiner*. And what matters it, whether his Soul was set at Liberty by a Fever, or a *Lockaber* Axe; seeing he is gone to God.

Thurs. 29. *T. C.* who had been with *the Brethren* some Years, desired to speak with me. He said, "He could find no Rest any where else, and was constrained to return where he was first called." I believe he obeyed that Conviction for a Month. *Unstable as Water, thou shalt not excel.*

Mond. Nov. 2. I preached at *Windfor* at Noon, and in the Afternoon rode to *Reading*. Mr. *J. R.* had just sent his Brother Word, "That he had hired a Mob to pull down his Preaching-house that Night." In the Evening Mr. *S. R.* overtook a large Company of Bargemen walking towards it, whom he immediately accosted, and asked, "If they would go with him and hear a good Sermon!" Telling them, "I will make Room for you, if you were as many more." They said, they would go with all their Hearts. "But Neighbours, said he, would it not be as well to leave those Clubs behind you? Perhaps some of the Women may be frightened at them." They threw them all away, and walked quietly with him to the House, where he set them in a Pew.

In the Conclusion of my Sermon, one of them who used to be their Captain, being the Head taller than his Fellows, rose up, and looking round the Congregation said, "The Gentleman says nothing but what is good, I say so, and there is not a Man here that shall dare to say otherwise."

Thurs. 5. I began examining the Classes, and every Person severally, touching that Bane of Religion, evil Speaking; as well as touching their Manner of Life before they heard this Preaching, and by comparing what they were, with what they are now, we found more abundant Cause to praise God.

Frid. 20. I was informed of a remarkable Providence, one going home the last Watch-night, met a Woman in *Black-Friers*, who inquired, which was
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the Way to the Water-side ? She said, " It is so late, I doubt you will get no Boat." The Woman answered, " I don't want one." On this she stopt and began to question her more closely, " what she was going to do ?" After a while, she confessed she was going to drown herself, being under heavy Affliction. But she was soon brought to a better Mind, and seemed resolved to cast her Care on him who had so signally cared for her.

Sund. 22. I spent an Hour with *Mary Cheesebrook*, a strange Monument of the Mercy of God. About six Years ago, she was without God in the World, being a kept Mistress. An Acquaintance brought her one Evening to the Chapel in *West-street*, where God gave her a new Heart. She shed abundance of Tears, she plucked out the right Eye and cast it from her ; and from that time procured for herself by hard Labour what was needful for Life and Godliness. She missed no Opportunity of coming to the Preaching ; often after a hard Day's Work at *May-fair*, she came to the Foundery in the Evening, running the greater Part of the Way. Every *Saturday*, after paying her little Debts, she gave away all the Money that remained ; leaving the Morrow to take Thought for the Things of itself.

Two Years ago she caught a violent Cold, which she neglected, till it settled upon her Lungs. I knew nothing of her Illness till it was past Cure, she being then worn to a Skeleton. Upon my mentioning her Case to Mrs. —, she sent her half a Guinea. *Molly* immediately sent for a poor Man, a Baker, of whom she had lately taken her Bread. She owed him about ten Shillings. But an earnest Dispute arose between them. For the Man would not take the Money, saying, " She wanted it more than he." But at length she prevailed, saying, " She could not die in Peace, if she owed any Man any Thing."

But I found something still lay upon her Mind. Upon my pressing her to speak freely, she told me, it was Concern for her Child, a Girl about eight
Years

Years old, who, after she was gone, would have no Friend to take care either of her Soul or Body. I replied, " Be at rest in this Thing also. I will take care of the Child." From that Time she lay (two or three Weeks) quietly waiting for the Salvation of God.

Frid. 27. Poor Mr. *Simpson* spent an Hour with me, distressed on every Side: Drawn up to *London* by fair and specious Promises; and then left to perish, unless he would promise, " Never more to preach out of a Church." — Alas! What a Method of Conversion is this? I love the Church too. But I would no more *starve* Men into the Church, than *burn* them into it.

Sat. 28. Mr. *H.* one of the first Ten who met in Band with my Brother and me, desired to speak with me. I had not exchanged a Word with him before, since we parted at *Fetter-lane*. He said, " About six Years ago, the Brethren told him, It was the Will of the Lamb, that he should give himself to the Public Work, quitting all secular Business." He obeyed, discharged his Men, sold his Goods, parted with his House. From that Time, he not only preached, but was employed in Places of the greatest Trust.

" About two Years ago, having many Doubts upon his Mind, concerning their Method of proceeding, he wrote a long Letter to the Count, who seemed to take it well; and he continued labouring as before, both in preaching and in the Government of the Church.

" But about a Month ago, he was ordered to leave off preaching and return to his Trade. Having learned, not to dispute, but obey, he hired an House and set up a Sign. Nevertheless he could not be easy. He mused much, and prayed much, and at last resolved to come to me."

He seemed to tell me all his Heart, both at this and our following Interviews. If he only *seemed*, let him look to it. *Ego in portu navigo.*

Sund. 29. About Six in the Morning, Mrs. *Witham* slept in the Lord. A Mother in *Israel* hast thou
also

also been, and thy Works shall praise thee in the Gates. Some Years ago, before Mr. *Witham* died, she seemed to stand on the Brink of Eternity. But God renewed her Strength, till she had finished the Work which he had given her to do. She was an eminent Pattern of calm Boldness for the Truth, of Simplicity and godly Sincerity : Of unwearied Constancy in attending all the Ordinances of God : Of Zeal for God and for all good Works ; and of Self-denial in every kind. Blessed is the Dead that hath thus lived and died in the LORD ! For she rests from her Labours, and her Works follow her.

Mond. 30. I set out early, and called on Mr. *H.* at *Brentford*, who rode on with me to *Basingstoke* that Night. We were thoroughly wet with the heavy Rain, which intermitted in the Night, but began again before we took Horse in the Morning.

Tues. Dec. 1. About Noon we reached *Stockbridge*. The Rain then changed into Snow. Seeing no Prospect of fair Weather, after resting a while, we set out in the Midst of the Storm. It blew such a Hurricane, as I have scarce known in *England*, and that full in our Teeth, so that our Horses reeled to and fro, and had much ado to keep their Feet. The Snow likewise drove so vehemently in our Faces, in riding over the open Downs, where for several Miles there was neither House nor Tree nor Shrub to shelter, that it was hard Labour to get forward. But in about an Hour, the Sky cleared up, and we rode on comfortably to *Salisbury*.

From the concurring Account of many Witnesses, who spoke no more than they personally knew, I now learned as much as is hitherto brought to light concerning the Fall of poor Mr. *H.*

Twelve Years ago he was, without all Question, filled with Faith and the Love of God. He was a Pattern of Humility, Meekness Seriousness, and above all, of Self-denial : so that in all *England* I knew not his Fellow.

It were easy to point out the several Steps, whereby he fell from his Stedfastness ; even till he fell
into,

into a Course of Adultery, yea, and avowed it in the Face of the Sun !

Tburf. 3. I took my Leave of this uncomfortable Place and set out for *Bristol*. But the heavy Rains, together with the melting Snow, had made the lower Parts of the Road scarce passable. However we made a shift to reach *Philips-norton* that Night, and *Bristol* the next Day.

We found fresh Proof every Day, that God had brought us hither, both to give and to receive a Blessing.

Mond. 14. We had a glorious Hour, with a few that know the LORD. We then rode to *Bearfield*, where I preached at Noon, with a deep Sense of his Presence. Some who were laughing when I began, hid their Faces soon, being ashamed to be seen in Tears. We rode on in the Afternoon, and came the next Evening, thoroughly weary and wet, to *Reading*.

Wed 16. I preached in *Datchet* at Noon, and at *London* in the Evening.

Mond. 21. I went to *Newington*. Here, in the Intervals of writing, I read the Deaths of some, of the Order *de la Trappe*. I am amazed at the Allowance which God makes for invincible Ignorance. Notwithstanding the Mixture of Superstition, which appears in every one of these, yet what a strong Vein of Piety runs through all ? What deep Experience of the Inward Work of God ? Of Righteousness, Peace and Joy in the Holy Ghost ?

Being not convinced, that I had yet delivered my own Soul, with regard to that unhappy Man On *Tues. 22.* I wrote once more to Mr. H. as follows.

London, Dec. 22. 1747.

Dear Brother,

1. **W**HEN you was at *Oxford* with me, fourteen or fifteen Years ago, you was holy and unblamable in all manner of Conversation. I greatly rejoiced in the Grace of God which was given unto you, which was often a Blessing to my

own Soul. Yet even then you had frequently starts of Thought which were not of God, though they at first appeared so to be. But you was humble and teachable: You was easily convinced, and those Imaginations vanished away.

2. More than twelve Years ago, you told me, " God had revealed it you, that you should marry my youngest Sister." I was much surprized, being well assured that you was *able to receive* our LORD's *Saying* (so you had continually testified) and to be an *Eunuch for the Kingdom of Heaven's Sake*. But you vehemently affirmed, " The Thing was of God: You was certain it was his Will. God had made it plain to you that you must marry, and that she was the very Person, " You asked and gained her Consent, and fixt the Circumstances relating thereto.

3. Hence I date your Fall. Here were several Faults in one. You leaned altogether to your own Understanding, not consulting either me, who was then the Guide of your Soul, or the Parents of your intended Wife, till you had settled the whole Affair. And while you followed the Voice of Nature, you said " it was the Voice of God."

4. In a few Days you had a counter Revelation, " That you was not to marry her but her Sister." This last Error was far worse than the first. But you was now quite above Conviction. So, in Spite of her poor, astonished Parent, of her Brothers, of all your Vows and Promises, you shortly after jilted the younger, and married the elder Sister. The other who had honoured you as an Angel from Heaven, and still loved you much too well (for you had stole her Heart from the God of her Youth) refused to be comforted. She fell into a lingring Illness, which terminated in her Death. And doth not her Blood still cry unto God from the Earth? Surely it is upon *your* Head.

5. Till this Time you was a Pattern of Lowliness, Meekness, Seriousness and continual Advertence to the Presence of God. And above all, of Self-denial in every kind, and of suffering all Things with Joyfulness.

fulness. But there was now a Worm at the Root of the Gourd, yet it did not presently wither away; but for two Years or more after your Marriage you behaved nearly the same as before.

Then Anger and Surliness began to appear, particularly toward your Wife. But it was not long before you was sensible of this, and you seemed to have conquered it.

6. You went up to *London* ten Years ago. After this you began to speak on any Head, not with your usual Diffidence and Self-abasement, but with a kind of Confidence in your own Judgment, and an Air of Self-sufficiency. A natural Consequence was, the treating with more Sharpness and Contempt those who opposed either your Judgment or Practice.

7. You came to live at *London*, you then for a Season appeared to gain Ground again, you acted in concert with my Brother and me, heard our Advice and sometimes followed it. But this continued only till you contracted a fresh Acquaintance with some of the Brethren of *Fetter-lane*. Thenceforward you was quite shut up to us, we had no manner of Influence over you, you was more and more prejudiced against us, and would receive nothing which we said.

8. About six Years ago you removed to *Salisbury*, and began a Society there; for a Year or two you went with them to the Church and Sacrament, and simply preached Faith working by Love. God was with you, and they increased both in Number, and in the Knowledge and Love of God.

About four Years since you broke off all Friendship with us; you would not so much as make use of our Hymns, either in Public or Private, but laid them quite aside and took the *German-Hymn-Book* in their stead.

You would not willingly suffer any of your People to read any thing which we wrote. You angrily caught one of my Sermons out of your Servants Hand; saying, "You would have no such Books read in your House." In much the same manner you spoke to Mrs. *Whitemarsh* when you found her

reading one of the Appeals. So that as far as in you lay, you fixt a great Gulf between us and you (which remains to this Day, notwithstanding a few Steps lately made towards a Reunion.)

About the same time you left off going to Church, as well as to the Sacrament. Your Followers very soon trod in your Steps; and not content with neglecting the Ordinances of God, they began, after your Example, to *despise* them, and all that continued to use them: Speaking with equal Contempt of the public Service, of private Prayer, of Baptism, and of the LORD'S Supper.

From this Time also you began to espouse and teach many uncommon Opinions: As, "that there is no Resurrection of the Body, that there is no general Judgment to come; and that there is no Hell, no Worm that never dieth, no Fire that never shall be quenched."

9. Your Seriousness and Advertence to the Presence of God now declined daily. You could talk on any thing or nothing, just as others did. You could break a Jest, or laugh at it heartily; and as for Fasting, Abstinence and Self-denial, you, with the *Moravians*, "trampled it under Foot."

You began also, very frequently, to kiss the Women of the Society.

In the following Paragraphs I recited to him the Things he had done, with regard to more than one, or two, or three Women: Concluding thus;

And now you know not that you have done any thing amiss! You can eat and drink and be merry! You are every Day engaged with Variety of Company, and frequent the Coffee-houses! Alas, my Brother, what is this? How are you above-measure hardened by the Deceitfulness of Sin? Do you remember the Story of *Sant n Barsisa*? I pray God your last End may not be like his! O how have you grieved the Spirit of God? Return to him with weeping, fasting and mourning. You are in the very Belly of Hell; only the Pit hath not yet shut

its Mouth upon you. Arise, thou Sleeper, and call upon thy God ! Perhaps he may yet be found. Because he still bears with me, I cannot despair for you. But you have not a Moment to lose. May God this Instant strike you to the Heart, that you may feel his Wrath abiding on you, and have no Rest in your Bones by reason of your Sin, till all your Iniquities are done away !

Frid. 25. We met at Four, and solemnly rejoiced in God our Saviour. I found much Revival in my own Soul this Day ; and so did many others also. Both this and the following Days, I strongly urged, the wholly giving up ourselves to God, and renewing in every Point our Covenant, That the LORD should be our God.

Sat. 26. I called on one, with whose Mother I had prayed, a little before her Death. I knew not till now, how she came to desire *me* of all Persons, to pray with her. It seems her Daughter, who was of a lion-like Spirit come to me some time before, and told me, she had just been a quarrelling with her Aunt, on my Account, and was so angry that she struck her. I told her, " Then go and ask her Pardon." She went home, ran to her Aunt, and asked her Pardon. While they were hanging upon each other, both in Tears, her Mother came in, being afraid they were fighting. She cried out, " Sister, what is *Sally* doing to you ?" She replied, " She has been just asking me Pardon." I never knew her to do such a Thing since she was born," said her Mother : " *Sally*, who taught you that ?" " My Minister," said *Sally*. All were struck, and their Enmity was at an End.

January 1. 1748. We began the Year at four in the Morning, with Joy and Thanksgiving. The same Spirit was in the Midst of us, both at Noon and in the Evening. Surely we shall at length present ourselves a living Sacrifice, holy, acceptable to God.

Wed. 6. I conversed an Hour with Confessor G. many Years eminent for an utter Disregard of all Religion. He had lately contracted an Acquaintance with Mr. R. in Consequence of which, he soon set upon his Wife. She told him, " Sir, Here is a fuller Answer to your Objections, than I am able to give ;" and desired him seriously to read the Earnest Appeal. He did so, and was throughly convinced, that there is Reality in Religion.

I believe he told me all that was in his Heart. He stayed till the Watch-night Service was ended, and appeared much affected. Let but a little Seed be sown, and God is able to give it an Increase.

Sat. 16. Upon reviewing the Account of the Sick, we found great Reason to praise God. Within the Year, about three hundred Persons had received Medicines occasionally. About one hundred had regularly taken them, and submitted to a proper Regimen. More than ninety of these were entirely cured of Diseases they had long laboured under. And the Expence of Medicines for the entire Year, amounted to some Shillings above forty Pounds.

Sund. 17. I made a public Collection towards a Lending-stock for the Poor. Our Rule is, to lend only twenty Shillings at once, which is repayed weekly within three Months. I began this about a Year and a half ago : Thirty Pounds sixteen Shillings were then collected. And out of this, no less than two hundred and fifty-five Persons have been relieved in eighteen Months. Dr. W. hearing of this Desigr. sent a Guinea toward it ; as did an eminent Deist the next Morning.

Mond. 25. I preached at Four, and afterward set out for *Brentford*. Thence I rode to *Windsor* and preached about Noon. We lodged at *Morrel-Green*, and came to *Fisherton* on *Tuesday*, about two o'Clock.

Mr. *Hall* having heard I was coming, had given strict Orders, that no one should be let in. The inner Door he had locked himself, and (I suppose) taken away the Key. Yet when I knocked at the outer Gate, which was locked also, *William Sims* opened

opened the Wicket. I walked strait in. A Girl stood in the Gate-way, but turned as soon as she saw me. I followed close at her Heels, and went in after her, at a Back-door. I asked the Maid, "Where is Mr. H. ?" She said, "In the Parlour," and went in to him. I followed her, and found him sitting with my Sister. But he presently rose and went up Stairs. He then sent *William Sims* down, and bid him, "Tell my Brother, he has no Business in my House." After a few Minutes, I went to a House in the Town, and my Sister came to me. In about an Hour she returned home. But he sent Word to the Gate, "She might go to the Place whence she came."

I met a little Company, gathered up out of the Wreck, both in the Evening and at five in the Morning, and exhorted them, to go on in Bible-way, and not to be wise above that is written.

Thurs. 28. I commended them to the Grace of God, and set out for *Deverel Long-bridge*. About ten o'Clock we were met by a loaded Waggon, in a deep, hollow Way. There was a narrow Path between the Road and the Bank. I stepped into this, and *John Trembath* followed me. When the Waggon came near, my Horse began to rear, and to attempt climbing up the Bank. This frightened the Horse which was close behind, and made him prance and throw his Head to and fro, till the Bit of the Bridle caught hold of the Cape of my great Coat, and pulled me backward off my Horse. I fell as exact on the Path between the Waggon and the Bank, as if one had taken me in his Arms, and laid me down down there. Both our Horses stood stock still, one just behind me, the other before. So, by the Blessing of God, I rose unhurt, mounted again and rode on.

At Twelve, I preached at *Deverel*; in the Evening at *Bearfield*; and on *Frid. 29.* came to *Bristol*.

Mond. Feb. 1. I received an Account of Mr. *Towers* of *Leeds*, who had even prayed, That he might *not know* his Sins forgiven (as believing it was the highest

est Presumption.) But notwithstanding this, as he lay one Night upon his Bed, he did receive the Knowledge of Salvation, by the Remission of Sins. And he declared it boldly, to the Confusion at least, if not Conviction of those who denied the Truth.

Sat. 6. I preached at eight in the Morning at *Bath*, and in the Evening at *Coleford*. The Colliers of this Place were *Darkness* indeed. But now they they are *Light in the LORD*.

Tues. 9. I met about sixty of the Society in *Bristol*, to consult about enlarging the Room; and indeed securing it; for there was no small Danger of its falling upon our Heads. In two or three Days, two hundred and thirty Pounds were subscribed. We immediately procured experienced Builders to make an Estimate of the Expence. And I appointed five Stewards (besides those of the Society) to superintend the Work.

Frid. 12. After preaching at *Oakhill* about Noon, I rode to *Shepton*, and found them all under a strange Consternation. A Mob, they said, was hired, prepared and made sufficiently drunk, in order to do all manner of Mischief. I began preaching between four and five, nope hindered or interrupted at all. We had a blessed Opportunity and the Hearts of many were exceedingly comforted. I wondered what was become of the Mob. But we were quickly informed. They mistook the Place, imagining I should alight (as I used to do) at *William Stone's* House, and had summoned by Drum all their Forces together to meet me at my coming. But Mr. *Swindels* innocently carrying me to the other End of the Town; They did not find their Mistake till I had done preaching; so that the hindring this, which was one of their Designs, was utterly disappointed.

However they attended us from the Preaching-House to *William Stones*, throwing Dirt, Stones and Clods in abundance; but they could not hurt us, only Mr. *Swindels* had a little Dirt on his Coat, and I a few Specks on my Hat.

After we were gone into the House, they began throwing great Stones, in order to break the Door.

But

But perceiving this would require some time, they dropped that Design for the present. They first broke all the Tiles on the Pent-house over the Door, and then poured in a Shower of Stones at the Windows. One of their Captains, in his great Zeal, had followed us into the House, and was now shut in with us. He did not like this, and would fain have got out; but it was not possible. So he kept as close to me as he could, thinking himself safest when he was near me. But staying a little behind, when I went up two Pair of Stairs, and stood close on one side, where we were a little sheltered, a large Stone struck him on the Forehead, and the Blood spouted out like a Stream. He cried out. "O Sir, are we to die to Night? What must I do? What must I do?" I said, "Pray to God. He is able to deliver you from all Danger." He took my Advice, and began praying in such a Manner, as he had scarce done ever since he was born.

Mr. *Swindells* and I then went to Prayer: after which I told him, "We must not stay here." "We must go, down immediately." He said, "Sir we cannot stir, you see how the Stones fly about." I walked strait through the Room, and down the Stairs; and not a Stone came in, till we were at the Bottom. The Mob had just broke open the Door, when we came into the lower Room; and exactly while they burst in at one Door we walked out at the other. Nor did one Man take any Notice of us, though we were within five Yards of each other.

They filled the House at once, and proposed setting it on Fire. But one of them happening to remember That his own House was next, with much ado persuaded them not to do it. Hearing one of them cry out, "They are gone over the Grounds," I thought the Advice was good. So we went over the Grounds to the far End of the Town, where *Abraham Jenkins* waited, and undertook to guide us to *Oakbill*.

I was riding on in *Shepton-lane*, it being now quite Dark, when he cried out, "Come down: come down

down from the Bank." I did as I was bid ; but the Bank being high, and the Side very near Perpendicular, I came down all at once, my Horse and I tumbling one over another. But we both rose unhurt. In less than an Hour we came to *Oakbill*, and the next Morning to *Bristol*.

Sund. 14. At seven I preached at *Bedminster*. At *Kingswood* I began between eight and nine. At *Connam* about two (where I read Prayers also) and in *Bristol* at five. After the Society was the Love-feast : at which my Soul was refreshed ; but my Body was worn out, so that I could hardly speak to be heard : nor did I recover my Voice for several Days.

Mond. 15. I set out for *Ireland*. We came to the *New Passage* at ten. After waiting about five Hours, we found (which they did not care to confess) that the Boat-men did not dare to venture out. It blew a Storm. We then rode to the *Old Passage* ; but the Boat was just gone off.

Tues. 16. They talked of passing early. But the Storm was too high. I then walked to *Aust*, where I preached about ten, to a small, serious Congregation. Between four and five, the Wind somewhat abating, a Boat ventured out and carried us over. We passed through *Chepstow* soon after Sun-set, and pushed on, though it grew dark, and the untracked Snow lay thick upon the Ground. About eight we reached the Star, a good, though small Inn, five long Miles from *Chepstow*.

It snowed all Night. On *Wed 17.* We set out before Day ; but found it bad Travelling, there being no Path to be seen, neither Foot-step of Man or Beast. However in four or five Hours we reached *Abergavenny*, and *Brecknock* before three in the Afternoon.

Our Landlady here almost forced us to take a Guide. And it was extremely well she did. For the Snow had so entirely covered the Roads, that our Guide himself mistook the Way more than once. So that if he had not been with us, we should without doubt have lodged upon the Mountains.

I preached

I preached in the Evening at *Builtb* and at Noon the next Day, at *Garth* in the Evening, and twice on *Friday*.

Sat. 20. I preached in *Maesmennys* Church in the Afternoon; at *Garth* Morning and Evening.

Sund. 21. I preached in the Morning in *Lanzun-fried* Church. The Service at *Builtb* was not over till past two, I then began in the Church Yard, notwithstanding the North-east Wind, to call Sinners to Repentance. More than all the Town was gathered together in that pleasant Vale, and made the Woods and Mountains echo while they sung.

Ye Mountains and Vales, In Praises abound!

Ye Hills and ye Dales Continue the Sound:

Break forth into singing Ye Trees of the Wood:

For JESUS is bringing Lost Sinners to God.

In the Evening I preached again at *Garth*, and on *Mond. 22.* at five in the Morning. A little before Sun-rise we took Horse, it being a clear sharp Frost. We had waited four Days in Hopes the Snow would melt, fearing the Drifts of it would lie deep upon the Mountains: particularly as we journeyed Northward. But quite contrary to our Expectation, the farther Northward we went, the less Snow we found, so that it scarce hindered us after the first Day. About eleven we came to *Lanidlos*. At the earnest Request of one who lived there, I preached at Noon in the Market Place, to such a Congregation as no one could expect at an Hours Warning.

It was as much as we could do to reach *Machunt-lath* that Night. It snowed again from about Midnight till Morning: so that no Path was to be seen for several Miles: however we found our Way to *Tannabull*, and past the Sands in the Afternoon, being determined to reach *Carnarvon*, if possible. And so we did, notwithstanding my Horse's losing a Shoe; but not till between nine and ten at Night.

Wed. 24. We hastened on to *Holy-head*. But all the Ships were on the other Side. *Thurs. 25.* No Pacquet-boat being come, I gave Notice of preaching

in the Evening. The Hearers were many more than the Room could contain. And they all behaved with Decency.

Frid. 26. I preached again in the Evening. Mr. E. the Minister came in towards the Close. He was speaking warmly to our Landlord, when Mr. *Swindells* went to him, and spoke a few mild Words. Mr. E. asked him, to step with him to his Lodgings, where they had a long and friendly Conversation.

Sat. 27. Mr. *Swindells* informed me, that Mr. E. would take it a Favour if I would write some little Thing, "To advise the Methodists, not to leave the Church, and not to rail at their Ministers." I sat down immediately and wrote "A Word to a Methodist," which Mr. E. translated into *Welsh*, and printed.

Sund. 28. In the Evening I read Prayers at our Inn, and preached to a large and serious Audience. I did the same on *Monday* and *Tuesday* Evening. Perhaps our Stay here may not be in vain.

I never knew Men make such poor, lame Excuses, as these Captains did for not sailing. It put me in Mind of the Epigram,

"There are if rightly I me think

"Five Causes, why a Man should drink.

which with a little Alteration would just suit them.

There are, unless my Memory fail,

Five Causes, why we should not Sail.

The Fog is thick: The Wind is high:

It Rains: Or may do by and by:

Or — any other Reason why.

}

Wed. 22. Finding no more probability of Sailing now, than the first Day we came to *Holy-head*, we rode into the Country, to see for Mr. *William Jones*, who had some Acquaintance with my Brother. We procured a Guide to shew us the Way to his House. But all we learnt there was, That he was not at home. We lodged at the *Bulls-head*. All the Family came up to Prayers and we had a quiet and comfortable Night.

Thur.

Thurs. 3. Mr. *Holloway*, a neighbouring Excise-man invited us to Breakfast with him. He once began to run well; and now resolved to set out afresh. I trust we were sent to him for Good.

His Wife bitterly opposed this way, till one Day, as she was sitting in her House, a Flash of Lightning killed a Cat which sat just by her, and struck her to the Earth, scorching her Flesh in many Parts, and yet not at all singeing her Cloaths; when she came to herself, she could not but acknowledge the loud Call of God: But her Seriousness did not continue long; her Acquaintance soon laughed her out of it.

Yet God called her again, in Dreams and Visions of the Night. She thought, she was standing in the open Air, when one appeared in the Clouds, exceeding glorious, above the Brightness of the Sun: She soon after saw a Second, and then a Third. One had a kind of Spear in his Hand; the Second, a Beesom, wherewith he was going to sweep the Earth; the Third, an Hour Glass, as though the Time was short. This so deeply affected her, that she began from that Time to seek God with her whole Heart.

At Noon we went to Mr. *Morgan's*, where I lodged in *August* last. About two we met Mr. *Jones* and Mr. *Williams*, a Clergyman from *South Wales*, at *Rydy Spardon*. After Mr. *W.* had preached in *Welsh*, I preached in *English*. Many understood me, and felt the Power of God.

Frid. 4. We went to *Llandaniel*, a Mile or two from *Baldon-Ferry*. Here again Mr. *W.* preached in *Welsh* and I in *English*. I was much pleased with this loving, artless People, and readily complied with their Request, of preaching again in the Afternoon.

Sat. 5. At Two I preached at *Rydy Spardon* to a little, earnest Company, who were ready to devour every Word. We spent the Evening very agreeably with Mr. *Jones* at *Trefellwin*.

Sund. 6. We went to *Llangefnye* Church, though we understood little of what we heard. O what a heavy Curse was the Confusion of Tongues! And how
F grievous

grievous are the Effects of it ! All the Birds of the Air, all the Beasts of the Field understand the Language of their own Species. Man only is a *Barbarian* to Man, unintelligible to his own Brethren !

In the Afternoon I preached at *Llanfembengel*, about six Miles South West of *Llangefrye*. I have not seen a People so deeply affected since we came into *Anglesey*; their Cries and Tears continued a long time without any Intermision. O that we could declare to them, in their own Tongue, the wonderful Works of God.

In the Evening I preached at *Glanygorse*. When I had done, Mr. *Jones* repeated in *Welsh*, (as he likewise did in the Afternoon) the Substance of what I had said. The next Morning we returned to *Holyhead*, and found there all the Pacquet-boats which we had left.

I was determined not to stay another Day at an Inn. So in the Afternoon I took a Lodging in a private House, not a Bow-shot distant from the Town, and removed thither without Delay.

My Congregation this Evening was larger than ever. And several of the Gentry agreed to come the next. But it was a little too late; for at Midnight the Wind came fair, and before One we failed out of the Harbour. *Tuesf. 8.* Having a gentle Gale, it soon lulled me fast asleep. I was waked before Five by a violent Storm; this continued two or three Hours longer, and left us within Sight of *Hoath*, with a small Breeze, which brought us to the *Black-Rock*, about four in the Afternoon.

We hired Horses here and rode to *Dublin*, Mr. *Meriton*, *Swindells* and I. We came to our House in *Cork-street* (vulgarly called *Dolphins-barn-lane*) while my Brother was meeting the Society. But it was some time before my Voice could be heard, for the Noise of the People, shouting and praising God. The remaining Days of the Week I dispatched all the Business I could, and settled with my Brother all Things relating to the Work.

Sund. 13. My Brother preached both Morning and Evening, expecting to sail at Night : But before
Night

Night the Wind turned full East, and so continued all the Week.

Mond. 14. I began preaching at five in the Morning, an unheard-of thing in *Ireland*. I expounded Part of the first Chapter of the *Acts*, which I purpose, God willing, to go through in order.

Wed. 16. I inquired into the State of the Society. Most pompous Accounts had been sent me from time to time, of the great Numbers that were added to it; so that I confidently expected to find therein six or seven hundred Members. And how is the real Fact? I left three hundred and ninety-four Members; and I doubt, if there are now three hundred and ninety-six!

Let this be a Warning to us all, how we give into that hateful Custom of painting Things beyond the Life. Let us make a Conscience of magnifying or exaggerating any thing. Let us rather speak under than above the Truth. We, of all Men, should be punctual in all we say, that none of our Words may fall to the Ground.

Sund. 20. I preached at eight on *Oxmantown Green*. We expected Noise; but there was none: The whole Congregation was as quiet and still as that in *Bristol* or *London*.

In the Afternoon my Brother embarked. I preached about three in *Marlborough-street*, and in the Evening at our own House in *Cork-street*.

Wed. 23. I talked with a warm Man, who was always very zealous for the Church, when he was very drunk, and just able to stammer out the *Irish* Proverb, "No Gown, no Crown." He was quickly convinced, that whatever we were, he was himself a Child of the Devil. We left him full of good Resolutions, which held several Days.

I preached at *Newgate* at three; but found no stirring at all at among the dry Bones.

Frid. 25. I preached in *Marlborough-street* at five, to the largest Congregation I have yet seen in a Morning. At two I began in *Skip-street*, where were many of the Rich and Genteel. I was ex-

eeding weak in Body, having been examining Classes all the Day. But I felt it not after I had spoke two Sentences. I was strengthened both in Body and Soul.

I finished the Classes the next Day, and found them just as I expected. I left three hundred and ninety-four Persons united together in *August*. I had now admitted between twenty and thirty, who had offered themselves since my Return to *Dublin*. And the whole Number was neither more nor less than three hundred and ninety-six.

Sund. 27. It rained most of the Day, so that I was constrained to preach in the House only, *viz.* at our own House, Morning and Evening, and at *Marlborough-street* in the Afternoon.

Tues. 29. After a long Contest (the Nature of which clearly appears from the Letters now in my Hands) I preached in *Skinner's Alley* at five, to a large and quiet Congregation. I preached in *Newgate* at two in the common Hall, the Jailor refusing us the Room where we used to preach: But that is not the worst. I am afraid our LORD refuses his Blessing to this Place; all the Seed seems to fall by the Way-side. I see no Fruit of our Labour.

Wed. 30. I rode to *Philips-town*, the Shire Town of the *King's County*. I was obliged to go into the Street, which was soon filled with those who flocked from every Side: To whom I declared *Jesus Christ, our Wisdom, Righteousness, Sanctification and Redemption*.

Thurs. 31. One would have dissuaded me from preaching at five, being sure none would rise so soon. But I kept my Hour, and had a large and serious Congregation. After preaching I spoke severally to those of the Society, of whom forty were Troopers. At Noon I preached to (I think) the largest Congregation I had seen since I came from *Builth*. God did then make a clear Offer of eternal Life to all the Inhabitants of *Philips-town*. But how few retained these good Impressions one Week? or would effectually come to Him, that they might have Life?

In the Evening I preached at *Tullamore*, to most of the Inhabitants of the Town. Abundance of them came again

again at five in the Morning. But he that endureth to the End shall be saved.

Frid. April 1. I preached at *Clara*, to a vast Number of well-behaved People; although some of them came in their Coaches, and were (I was informed) of the best Quality in the Country. How few of these would have returned empty, if they had heard the Word of God, not out of Curiosity merely, but from a real Desire to know and do his Will?

In the Evening I preached at *Temple-Macqueter*, and again at five in the Morning. About one (*Sat. 2.*) we came to *Moat*, the pleasantest Town I have yet seen in *Ireland*. Here I preached to an Handful of serious People, and then hastened on to *Athlone*. At six I preached from the Window of an unfinished House opposite to the Market-house (which would not have contained one half of the Congregation) on *Ye know the Grace of our Lord Jesus Christ*. I scarce ever saw a better behaved, or more attentive Congregation. Indeed so civil a People as the *Irish* in general, I never saw either in *Europe* or *America*.

Sund. 3. I preached at five to, at least, three hundred Hearers. I walked from thence to see a poor Woman that was sick, about a Mile from the Town: About an hundred and fifty People ran after me. After I had prayed with the sick Person, being unwilling so many People should go empty away, I chose a smooth, grassy Place near the Road, where we all kneeled down to Prayer, after which we sung a Psalm, and I gave them a short Exhortation. At eleven, we went to Church and heard a plain, useful Sermon. At two, I preached on the *Connaught* Side of the Bridge, where there are only (they informed me) five or six Families of Protestants. Such a Company of People (many said) had never before been seen together at *Athlone*; many coming from all the Country round, and (for the present) receiving the Word with Joy. I preached again at six in the same Place, and to nearly the same (only a little larger) Congregation: The greater Part whereof (notwithstanding the Prohibition of their Priests) I afterward found were Papists.

Mond. 4. I preached once more at five, great Part of the Congregation was in Tears. Indeed almost all the Town appeared to be moved, full of Good-will and Desires of Salvation. But the Waters spread too wide to be deep. I found not one under any strong Conviction, much less had any one attained the Knowledge of Salvation, in hearing above thirty Sermons. So that as yet no Judgment could be formed of the future Work of God in this Place.

I took Horse at ten, and about twelve preached at *Moat* to a little larger Congregation than before. I could not but observe the Zeal of these young Disciples; they were vehemently angry at a Man's throwing a Cabbage-stalk. Let them keep their Courage till they see such a Sight as that at *Walsal*, or *Shepton*.

In the Evening I preached at *Tyrrel's-pass*, and found great Enlargement of Heart. But when the Society met, I was quite exhausted; so that I dismissed them, after a short Exhortation.

Tues. 5. Our Room was filled at five. After preaching I examined the Classes. I found a surprizing Openness among them. When I asked one in particular, "How he had lived in Time past?" He spread abroad his Hands and said with many Tears, "Here I stand, a grey-headed Monster of all manner of Wickedness;" which I verily believe, had it been desired, he would have explained before them all. Much in the same manner spoke one who came from *Connaught*, but with huge Affliction and Dismay: We determined to wrestle with God in her Behalf, which we did for above an Hour; and he heard the Prayer, so that her Soul was filled with Joy unspeakable. Mr. *Jonathan Handy*, greatly sorrowing before, was also now enabled to rejoice in God: And four other Persons were cut to the Heart, and cried aloud to him that is mighty to save.

Wed. 6. I baptized seven Persons educated among the Quakers. In the Afternoon we rode to *Philips-town*, but the Scene was changed. The Curiosity of the People was satisfied, and few of them cared to hear any more.

As soon as I mounted my Horse, he began to snort and run backward without any visible Cause. one whipt him behind, and I before, but it profited nothing: He leaped to and fro, from Side to Side, till he came over against a Gate-way, into which he ran backward, and tumbled Head over Heels. I rose unhurt. He then went on quietly.

At *Tullamore* in the Evening, well nigh all the Town, Rich and Poor, were gathered together. I used great Plainness of Speech in applying those Words, *All have sinned, and come short of the Glory of GOD.* The next Day, being *Good-friday*, I preached at five, to a large and serious Congregation. Between one and two, I preached at *Clara*, and then rode to *Athlone*. I preached at six, on *Ought not Christ to have suffered these things, and after that to enter into his Glory?* So general a Drawing I never knew among any People, so that as yet none even seems to oppose the Truth.

Sat. 9. I preached in *Connaught*, a few Miles from *Athlone*. Many heard; but I doubt felt nothing.

The *Shannon* comes within a Mile of the House where I preached. I think there is not such another River in *Europe*: It is here ten or twelve Miles over, though scarce thirty Miles from its Fountain-head. There are many Islands in it, once well inhabited, but now mostly desolate. In almost every one is the Ruins of a Church: In one, the Remains of no less than seven. I fear, God hath still a Controversy with this Land, because it is defiled with Blood.

April 10. Easter-day; never was such a Congregation seen before at the Sacrament in *Athlone*. I preached at three. Abundance of Papists flocked to hear; so that the Priest, seeing his Command did not avail, came in Person at six, and drove them away before him like a Flock of Sheep.

Mond. 11. I preached at five, The Terrors of the LORD, in the strongest manner I was able. But still they who are ready to eat up every Word, do not appear to digest any Part of it.

In the Evening there appeared more Emotion in the Congregation than ever I had seen before. But it

it was in a manner I never saw: Not in one here and there, but in all. Perhaps God is working here in a way we have not known, going on with a slow and even Motion through the whole Body of the People, that they may all remember themselves and be turned unto the LORD.

Tues. 12. I rode to *Clara*, where I was quickly informed, That there was to begin in an Hour's Time a famous Cock-fight, to which almost all the Country was coming from every Side. Hoping to engage some Part of them in a better Employ, I began preaching in the Street as soon as possible. One or two hundred stopped, and listened a while, and pulled off their Hats, and forgot their Diversion.

The Congregation at *Tullamore* in the Evening was larger than ever before, and deep Attention sat on every Face. Toward the latter End of the Sermon, there began a violent Storm of Hail. I desired the People to cover their Heads, but the greater Part of them would not; nor did any one go away till I concluded my Discourse.

Wed. 13. I preached in the Evening at *Tyrrel's-pass*. The Congregation here also was larger than ever; and the Word of God seemed to take deeper Root here than in any other Part of this Country.

Thurs. 14. The House was full at five, in the Evening many of the neighbouring Gentlemen were present, but none mocked. That is not the Custom here, all attend to what is spoken in the Name of God; they do not understand the making Sport with sacred Things; so that whether they approve or no, they behave with Seriousness.

Frid. 15. I rode to *Edinderry*. Abundance of People were quickly gathered together. Having been disturbed in the Night by Mr. *Swindells*, who lay with me and had a kind of epileptic Fit, I was not at all well about Noon, when I began to preach, in a large Walk, on one Side of the Town, and the Sun shone hot upon my Head, which had been aking all the Day: But I forgot this before I had spoken long, and when I had finished my Discourse, I left all my Weariness and Pain behind and rode on in perfect Health to *Dublin*.

Sat.

Sat. 16. I found great Reason to praise God for the Work wrought among the People in my Absence. But still there is no such Work as I look for. I see nothing yet but Drops before a Shower.

Sund. 17. I preached at *Skinner's Alley* both Morning and Evening. About four I went to *St. Luke's Church*, being very near us. When I came out, I had a large Attendance, even in the Church Yard, hallowing and calling Names. I am much mistaken, if many of the warmest Zealots for the Church, would ever come within the Doors, if they were thus to run the Gauntlet every Time they came. Would they not rather sleep in a whole Skin?

Wed. 20. I spent an agreeable Hour with *Mr. Miller*, the *Lutheran Minister*. From him I learned, That the earnest Religion which I found, in so many Parts of *Germany*, is but of late Date, having taken it's Rise from one Man, *August Herman Francke*! So can God, if it pleaseth him, enable one Man, to revive his Work throughout a whole Nation.

Sat. 23. I read some Hours, an extremely dull Book, *Sir James Ware's Antiquities of Ireland*. By the vast Number of Ruins which are seen in all Parts, I had always suspected what he shews at large, namely, That in antient Times it was more Populous ten-fold than it is now: many that were large Cities, being now ruinous Heaps; many shrunk into inconsiderable Villages.

I visited one in the Afternoon who was ill of a Fever, and lay in a very close Room. While I was near him I found myself not well. After my Return home, I felt my Stomach out of order. But I imagined it was not worth any Notice, and would pass off before the Morning.

Sund. 24. I preached at *Skinner's Alley* at five, and on *Oxmantown Green* at eight. I was weak in Body, but was greatly revived by the Seriousness and Earnestness of the Congregation. Resolving to improve the Opportunity, I gave Notice of preaching there again in the Afternoon; which I did to a Congregation much more numerous, and equally attentive. As
I came.

I came home I was glad to lie down, having a Quinsey attended with a Fever. However, when the Society met, I made a Shift to creep in among them. Immediately my Voice was restored. I spoke without Pain, for near an Hour together. And great was our rejoicing over each other; knowing that God would order all Things well.

Mond. 25. Finding my Fever greatly increased, I judged it would be best to keep my Bed, and to live a while on Apples and Apple-tea. On *Tuesday* I was quite well, and should have preached, but that Dr. R. (who had been with me twice) insisted on my resting for a Time.

I read to-day what is accounted the most correct History of *St. Patrick* that is extant. And on the maturest Consideration, I was much inclined to believe, That *St. Patrick* and *St. George* were of one Family. The whole Story smells strong of Romance. To touch only on a few Particulars. I object to his first setting out. The Bishop of *Rome* had no such Power in the Beginning of the fifth Century, as this Account supposes. Nor would his Uncle, the Bishop of *Tours*, have sent him in that Age to *Rome* for a Commission to convert *Ireland*; having himself as much Authority over that Land, as any *Italian* Bishop whatever. Again If God had sent him thither, he would not so long have buried his Talent in the Earth. I never heard before of an Apostle sleeping thirty-five Years, and beginning to preach at threescore. But his Success staggers me the most of all; no Blood of the Martyrs is here: no Reproach, no Scandal of the Cross; no Persecution to those that will live godly. Nothing is to be heard of from the Beginning to the End, but Kings, Nobles, Warriours bowing down before him. Thousands are converted, without any Opposition at all; twelve thousand at one Sermon. If these Things were so, either there was then no Devil in the World, or *St. Patrick* did not preach the Gospel of CHRIST.

Wed. 27. In the Evening I read the Letters: my Voice being weak, but I believe audible. As I was reading

reading one from S. G. a young Woman dropt down, and cried out exceedingly. But in a few Minutes her Sorrow was turned into Joy, and her Mourning into Praise.

Thurs. 28. Was the Day fixt for my going into the Country. But all about me began to cry out, " Sure you will not go to-day? See how the Rain pours down? " I told them, " I must keep my Word, if possible. " But before five, the Man of whom I had bespoke an Horse sent Word, " His Horse should not go out in such a Day. " I sent one who brought him to a better Mind. So about six I took Horse. About nine I called at *Kilcock*. The old Landlord was ill of the Gout; and his Wife of a Complication of Distempers. But when I told her, " The LORD loveth whom he chaseth, and all these are Tokens of his Love. " She burst out " O LORD, I offer thee all my Sufferings, my Pain, my Sickness, If thou lovest me it is enough. Here I am: Take me and do with me what thou wilt! "

Between one and two we came to *Kinnegad*. My Strength was now pretty well exhausted: so that when we mounted again, after resting an Hour, it was as much as I could do, to sit my Horse. We had near eleven *Irish* (measured) Miles to ride, which are equal to fourteen *English*. I got over them pretty well in three Hours, and by six reached *Tyrrelpass*.

At seven I recovered my Strength, so as to preach and meet the Society: which began now to be at a Stand, with Regard to Number; but not with Regard to the Grace of God.

Frid. 29. I rode to *Temple-Macqueter*, and thence toward *Atblone*. We came at least an Hour before we were expected. Nevertheless we were met by many of our Brethren. The first I saw, about two Miles from the Town, were a Dozen little Boys running with all their Might, some bare-headed, some bare-footed and bare-legged; so they had their Desire of speaking to me first, the others being still behind.

Sat.

Sat. 30. I found the roaring Lion began to shake himself here also. Some Papists and two or three good Protestant Families were cordially joined together, to oppose the Work of God; but they durst not yet do it openly, the Stream running so strong against them.

Sund. May 1. Great Part of the Town was present at five, and I found began to *feel* what was spoken. Yet still the Impression is not made as in other Places, on one here and there only. But the main Body of the Hearers seem to go on together with an even Pace.

About two I preached on the *Connaught* Side of the Bridge, to an attentive Multitude both of Protestants and Papists: whose Priest, perceiving he profited nothing, at five came himself. I preached on *Is there no Balm in Gilead?* And could not help applying to the Papists in particular. I am satisfied many of them were almost persuaded, To give themselves up to the great Physician of Souls.

Tues. 3. I rode to *Birr*, twenty Miles from *Athlone*, and the Key of the Sessions-House not being to be found, declared *The Grace of our Lord Jesus Christ* in the Street, to a dull, rude, senseless Multitude. Many laughed the greater Part of the Time. Some went away just in the Middle of a Sentence. And yet when one cried out (a Carmelite Frier, Clerk to the Priest) "You lie, you lie." The zealous Protestants cried out, "Knock him down." And it was no sooner said than done. I saw some bustle but knew not what was the Matter, till the whole was over.

In the Evening we rode to *Balliboy*. There being no House that could contain the Congregation, I preached here also in the Street. I was afraid, in a new Place, there would be but few in the Morning; but there was a considerable Number, and such a Blessing as I had scarce found since I landed in *Ireland*.

Wed. 4. I rode to *Clara*, and preached to a small Company, who were not afraid of a stormy Day. I spent half an Hour after Sermon with a few serious People, and then rode to *Tullamore*.

One who looks on the common *Irish* Cabbins, might imagine *Saturn* still reigned here :

*Cum frigida parvas
Præberet spelunca domos ; ignemq. laremq.
Et pecus & dominos communi clauderet umbra.*

Communi umbra indeed : For no Light can come into the Earth or Straw-built Cavern, on the Master and his Cattle, but at one Hole, which is both Window, Chimney and Door.

In the Evening I preached to a large, quiet Congregation (though not so large as the last.)

Thurs. 5. Though my Flux continually increased, (which was caused by my eating a bad Egg at *Birr*) yet I was unwilling to break my Word, and so made shift to ride in the Afternoon to *Mountmelick*. I had not seen such a Congregation before, since I set out from *Dublin*. And the greater Part did not stand like Stocks and Stones, but seemed to understand what I spake of worshipping *GOD in Spirit and in Truth*.

Frid. 6. More People came at five, than I had seen at that Hour in any Part of *Ireland*. And I found my Heart so moved towards them, that in spite of Weakness and Pain, I enforced for more than an Hour, those solemn Words, *The Kingdom of GOD is at hand : Repent ye and believe the Gospel*.

Hence I rode to *Philipstown*, a poor, dry, barren Place. I pray God the first may not be last.

Sat. 7. I set out in the Morning, and after resting two Hours at *Tullamore*, and two or three more at *Moat*, I rode on to *Athlone*, and preached at six, on *He bealeth them that are broken in Heart*. I felt no Weariness or Pain till I had done speaking, but then found, I could not meet the Society, being ill able to walk the Length of the Room. But God gave me refreshing Sleep.

Sund. 8. I preached at five, though I could not well stand. I then set out for *Aghrim*, in the County of *Galway*, thirteen *Cinnaught*, i. e. *Yerksbire* Miles

from *Atblone*. The Morning Prayers, so called, began about twelve; after which we had a warm Sermon against Enthusiasts. I could not have come at a better Time. For I began immediately after, and all that were in the Church, high and low, rich and poor stopped to hear me. In explaining the inward Kingdom of God, I had a fair Occasion to consider what we had just heard; and God renewed my Strength, and I trust, applied his Word to the Hearts of most of the Hearers.

Mr. S: a neighbouring Justice of Peace, as soon as I had done, desired me to dine with him. After Dinner I hastened back to *Atblone*, and began preaching about six; five Clergymen were of the Audience, and Abundance of Romanists. Such an Opportunity I never had before in these Parts.

Mon. 9. Having not had an Hour's sound Sleep from the Time I lay down till I rose, I was in doubt, whether I could preach or not? However I went to the Market-place as usual; and found no Want of Strength, till I had fully declared *the Redemption that is in Jesus Christ*. I had designed afterwards to settle the Society thoroughly; but I was not able to sit up so long.

Many advised me, not to go out at Night, the Wind being extremely cold and blustering. But I could in no wise consent to spare myself, at such a time as this. I preached on *Come unto me, all ye that labour and are heavy laden*. And I found myself at least as well when I had done, as I was before I begun.

Tues. 10. With much Difficulty I broke away from this immeasurably-loving People; and not so soon as I imagined neither; for when we drew near to the Turnpike, about a Mile from the Town, a Multitude waited for us at the Top of the Hill. They fell back on each Side, to make us way, and then joined and closed us in. After singing two or three Verses, I put forward, when on a sudden I was a little surprized, by such a Cry of Men, Women and Children, as I never heard before. Yet a little

little while, and we shall meet, to part no more; and sorrow and sighing shall flee away for ever.

Instead of going strait to *Tullamore*, I could not be easy, without going round by *Coolylough*; I knew not why; for I did not know then that Mr. *Handy's* Wife, who had been brought to Bed a few Days, had an earnest Desire to see me once more before I left the Kingdom. She could not avoid praying for it, though her Sister checked her again and again, telling her, "It could not be." Before the Debate was concluded, I came in. So they wondred, and praised God.

In the Evening I preached at *Tullamore*, and at five in the Morning. I was then glad to lie down. In the Afternoon, *Wed. 11.* I rode once more to *Mountmelick*. The Congregation, both in the Evening and the next Morning, was larger than before.

After preaching a grey-headed Man came to me, bitterly lamenting, that he had lived many Years without knowing that he had need of a Physician. Immediately came another, who had been a harmless Man as any in the Town; he would have spoke, but could not. I then spoke to him; but not two Minutes before he sunk to the Ground. So I perceived I had not spent my little Strength here, *as one that beateth the Air.*

I took the strait Road from hence to *Dublin*. Here likewise I observed abundance of ruined Buildings; but I observed also, that some of them were never finished; and some had been pulled down by those who built them. Such is the amazing Fickleness of this People. Almost every one who has his Fortune in his own Hands, *Diruit, ædificat, mutat quadrata rotundis*, and leaves those Monuments of his Folly to all succeeding Generations.

I reached *Dublin* in the Evening, faint and weary, but the two next Days I rested. *Sund. 15.* Finding my Strength greatly restored, I preached at five, and at eight on *Oxmantown Green*. I expected to sail as soon as I had done; but the Captain putting it off (as their Manner is) gave me an Opportunity of de-

claring the Gospel of Peace to a still larger Congregation in the Evening. One of them, after listening some time, cried out, shaking his Head, " Ay, he is a Jesuit ; that's plain." To which a Popish Priest, who happened to be near, replied aloud, " No, he is not. I would to God he was."

Mond. 16. Observing a large Congregation in the Evening and many Strangers among them, I preached more roughly than ever I had done in *Dublin*, on those awful Words, *What is a Man profited, if he should gain the whole World and lose his own Soul?*

Tues. 17. I spoke strong and plain Words again, both in the Morning and Evening : And should not have regretted my being detained, had it been only for the Blessings of this Day.

Wed. 18 We took Ship, the Wind was small in the Afternoon, but exceeding high towards Night. About eight I laid me down on the Quarterdeck. I was soon wet from Head to Foot, but I took no Cold at all. About four in the Morning we landed at *Holyhead*, and in the Evening reached *Carnarvon*.

Frid. 20. I rode with Mr. C. Perronet to *Machbuntleth*, and the next Day, *Sat. 21.* To *Builth*. I had no Desire to go further, and it rained hard ; but Mr. Phillips prest us to go on to *Garth*. We came thither just as they were singing before Family Prayer ; so I took the Book and preached on those Words, *Behold, to fear the Lord, that is Wisdom, and to depart from Evil, that is Understanding.*

Sund. 22. At eight I preached at *Garth*, afterwards in *Maesmennys Church*, and at *Builth* in the Afternoon. We proposed going this Evening to *John Price's* at *Mertba* ; but fearing he might be at the Society (two Miles from his House) we went round that way, and came while the Exhorter was in the Midst of his Sermon. I preached when he had done. About eight we came to *Mertba*, and slept in Peace.

Mond. 23. We were on Horseback at four o'Clock, and at four in the Afternoon came to *Cardiff*. The Rain obliged me to preach in the Room. *Tues. 14.* I breakfasted at *Fonmon*, dined at *Wenwo*, and preached

at *Cardiff* in the Evening. *Wed.* 25. We set out after preaching, and in the Afternoon came to *Bristol*.

Whitsunday, May 29. Our first Service began about four, at the *Weaver's Hall*. At seven I preached in the *Old Orchard*. At ten I began in *Kingwood*: Where at two (the House being too small for the Congregation, I preached under the Sycamore-tree. At five I preached in the *Old Orchard*, and then rode to *Kingwood*, where we concluded the Day with a Love-feast.

Monday, 30. I preached at three in the *Old Orchard*, and in the Evening at *Bath*. *Tues.* 31. In the Evening I preached at *Reading*, and *Wed.* *June* 1. I reached *London*.

We had an exceeding solemn Meeting of the Bands this Evening, and of the Society the next.

Sat. 4. I was sent for by Capt. H. one who had been strongly prejudiced against us. But the Arrows of the Almighty now constrained him to cry out, "LORD, send by whom thou wilt send!"

Sund. 5. I preached in *Moerfields* both Morning and Evening. There had been much Tumult there the last *Sunday*: But all was quiet now; and the Power of God seemed even to compell Sinners to come in.

Wed. 8. I began examining the Classes; but was obliged to break off by the Return of my late Disorder.

Sund. 12. I designed preaching in the Fields at seven; but the Thunder, and Lightning, and Rain prevented. At eleven I preached in *St. Bartholomew's Church*. Deep Attention sat on every Face, while I explained and, by the Grace of God, prest home those Words, *Thou art not far from the Kingdom of GOD*.

Monday, 13. I spent an Hour or two with Dr. *Pepusch*, he asserted, that the Art of Music is lost: That the Antients only understood it in its Perfection: That it was revived a little in the Reign of King *Henry VIII.* by *Tallis* and his Cotemporaries; as also in the Reign of Queen *Elizabeth*, who was a Judge and Patroness of it: That after her Reign it sunk for sixty or seventy Years, till *Purcell* made some Attempts to restore it:

But that ever since the true, antient Art, depending on Nature and mathematical Principles, had gained no Ground, the present Masters having no fixed Principles at all."

Wed. 15. I preached once more at *St. Bartholomew's*. How strangely is the Scene changed! What Laughter and Tumult was there among "the best of the Parish," when we preached in a *London Church* ten Years ago? and now all are calm and quietly attentive, from the least even to the greatest!

Sund. 19. The Congregation in *Morfields* was greatly increased, both Morning and Afternoon; and their Seriousness increased with their Number, so that it was comfortable even to see them. In the Evening, to ease me a little in my Journey, as I had not yet recovered my Strength, Col. G. carried me in his Chair to *Brentford*.

Mond. 20. I preached at *Reading* at Noon, to a serious, well-behaved Congregation, and in the Afternoon rode to *Hungerford*. *Tuesf. 21.* I preached in the *Old Orchard* at *Bristol*, on *Rejoice in the Lord, ye Righteous*.

Frid. June 24. The Day we had appointed for opening the School at *Kingswood*, I preached there on *Train up a Child in the Way that he should go, and when he is old, he will not depart from it*. My Brother and I administered the LORD's Supper to many who came from far. We then agreed on the General Rules of the School, which we published presently after.

Mond. 27. I rode to *Wall-bridge* near *Stroud*, and preached at one to a lively Congregation. About two we set out for *Stanley*. I scarce ever felt the Sun so scorching hot in *England*. I began preaching in *Farmer Finch's Orchard* (there not being room in the House) between seven and eight, and the poor, earnest People devoured every Word.

Tuesf. 28. I rode to *Evesham*, and exhorted them to *strengthen the Things that remained, which were ready to die*. *Wed. 29.* We took Horse at four, and calling at *Studley*, found a Woman of a broken Heart, mourning continually after God, and scarce able to speak

ſpeak without Tears. About one I began preaching in the open Air at *Birmingham*; at the ſame time it began raining violently, which continued about a quarter of an Hour; but did not diſturb either me or the Congregation.

At half Hour after ſix I preached at *Wedneſbury*, to an exceeding large Congregation; and every Man, Woman and Child behaved in a manner becoming the Goſpel.

Tburſ. 30. We ſet out between three and four, and reached *Nottingham* in the Afternoon. *Frid. July 1.* I rode to *Sheffield*, and preached in the Evening at the End of the Houſe to a quiet Congregation.

Sat. 2. I rode to *Epworth*, and preached to a large Congregation, many of them ſtabliſhed in the Grace of God.

Sund. 3. I preached in the Room at five, but at Night, on my uſual Stand at the Croſs. The Clouds came juſt in time (it being a warm, ſunſhiny Morning) to ſhade me and the Congregation: But at the ſame time both the Light and Power of the moſt High were upon many of their Souls.

I was quite ſurprized when I heard Mr R. preach. That ſoft, ſmooth, tuneful Voice, which he ſo often employed to blaſpheme the Work of God, was loſt, without Hope of Recovery: All Means had been tried, but none took place. He now ſpoke in a manner ſhocking to hear; and impoſſible to be heard diſtinctly by one quarter of the Congregation.

Mr. *Hayes*, the Rector reading Prayers, I had once more the Comfort of receiving the LORD's Supper at *Epworth*. After the Evening Service, I preached at the Croſs again, to almoſt the whole Town. I ſee plainly, we have often judged amiſs, when we have meaſured the Increate of the Work of God, in this and other Places, by the Increate of the Society only. The Society here is not large; but God has wrought upon the whole Place, Sabbath-breaking and Drunkenneſs are no more ſeen in theſe Streets: Curſing and ſwearing are rarely heard. Wickedneſs hides its Head already. Who knows but by and by God may utterly take it away?

I was peculiarly pleased with the deep Seriousness of the Congregation at Church, both Morning and Evening. And all the way as we walk'd down the Church-lane, after the Sermon was ended, I scarce saw one Person look on either Side, or speak one Word to another.

Mond. 4. I rode to *Hainton*, the Congregation here was but small, which was chiefly owing to the miserable Diligence of the poor Rector. Art thou also to die? and to give an Account to God, of every Word and Work?

Tues. 5. We rode to *Coningsby* on the edge of the Fens. Mr. B. a Baptist Minister, had wrote to me at *London*, begging me to lodge with him, whenever I came to *Coningsby*. But he was gone out of Town that very Morning. However one rode after him and brought him back in the Afternoon. I was scarce set down in his House before he fell upon the Point of Baptism. I waved the Dispute for some time, but finding there was no Remedy, I came close to the Question, and we kept to it for about an Hour and half. From that time we let the Matter rest, and confirm'd our Love towards each other.

At seven I preach'd in the Street to one of the largest Congregations I had seen in *Lincolnshire*. In the Morning, *Wednesday 6.* we had another quiet and comfortable Opportunity. We thence rode to *Ludborough*, where I preached at eleven, and in the Afternoon to *Grimsbjy*.

At seven I preached in that large Room, but it was not near large enough to contain the Congregation. Many stood on the Stairs and in the adjoining Rooms, and many below in the Street. The Fear of God has lately spread in an uncommon Degree among this People also. Nor has Mr. P. been able to prevent it, tho' he bitterly curses us, in the Name of the LORD.

Thurs. 7. Immediately after preaching I rode to *Laseby*, and preach'd at seven to a small, earnest Congregation. We stopped no more till we came to *Epworth*, where we had a joyful meeting in the Evening.

Frid. 8.

Frid. 8. I took Horse immediately after preaching and rode to Mr. S's of *Crowle*. I began preaching soon after eight, but so wild a Congregation, I had not lately seen. However, as I stood within the Justice's Garden, they did not make any Disturbance.

About Noon I preached at *Sykehouse*, the little Society here also seemed to partake of the General Revival. We took Horse at ten, and soon after eight, came to *Borough-bridge*.

Sat. 9. Setting out between two and three, we reached *Newcastle* about three in the Afternoon.

Sund. 10. I began exhorting all that loved their own Souls, solemnly to renew their Covenant with God: The Nature of which I explained at large, on the Mornings of the ensuing Week.

I had designed preaching between eight and nine in *Sandgate*. But the Rain drove us into the Room. In the Afternoon I preached on the first Lesson, *David's Conquest of Goliath*. But the House would in no wise contain the People, so that many were forced to go away.

On *Wednesday*, *Thursday* and *Friday* I examined the Classes, and found not only an increase of Number, but likewise more of the Life and Power of Religion among them than ever I had found before.

The same Thing I observed in all the Country Societies, among which I spent one or more Nights every Week.

Sund. 17. We had a glorious Hour in the Morning. At half Hour past eight, I preached in the *Castle-garth*, and again at four in the Afternoon, to a vast Multitude of People.

Mond. 18. I began my Journey Northward, having appointed to preach in *Morpeth* at Noon. As soon as I had sung a few Verses at the Cross, a young Man appeared at the Head of his Troop, and told me very plainly and roughly, " You shall not preach there. I went on, upon which he gave the Signal to his Companions, who prepared to force me into better Manners. But they quickly fell out among themselves. Mean time I began my Sermon, and

and went on without any considerable Interruption, the Congregation softning more and more, till towards the Close, the far greater Part appeared exceeding serious and attentive.

In the Afternoon we rode to *Widdrington*, which belonged to the Lord *Widdrington*, till the Rebellion in 1716. The People flocked in from all Parts, so that the Congregation here was larger than at *Morpeth*. It was a delightful Evening and a delightful Place, under the Shade of tall Trees: And every Man hung upon the Word; none stirred his Head or Hand, or looked to the Right or Left, while I declared in strong Terms, The Grace of our LORD JESUS CHRIST.

Tues. 19. We rode to *Alemouth*, a small Sea port Town, famous for all kind of Wickedness. The People here are Sinners Convict, they have nothing to pay, but plead guilty before GOD. Therefore I preached to them without Delay JESUS CHRIST for Wisdom, Righteousness, Sanctification and Redemption.

After Dinner we rode to *Alnwick*, one of the largest in-land Towns in the County of *Northumberland*. At seven I preached at the Cross to as large a Congregation as at *Newcastle* on Sunday Evening. This Place seemed much to resemble *Ablone*, all were moved a little, but none very much. The Waters spread wide but not deep. But let the LORD work as seemeth him good.

Wed. 20. We took Horse between eight and nine, and a little before two came to *Berwick*. I sent to the Commander of the Garrison, to desire the Use of a green Place near his House, which he readily granted. I preached at seven to (it was judged) two thousand People. I found the Generality of them just such as I expected; serious and decent, but not easy to be convinced of any thing. For who can tell them what they did not know before?

Thurs. 21. After preaching we walked round the Walls, which they were repairing and rebuilding. I could not but observe to Day, how different the
Face

Face of Things was, from what it appeared Yesterday, especially after I had preached at Noon: Yesterday we were hollowed all along the Streets. To Day none opened his Mouth as we went along; the very Children were all silent. The grown People pulled off their Hats on every Side: So that we might even have fancied ourselves at *Newcastle*. O well is it, that Honour is ballanced with Dishonour, and good Report with evil Report!

At seven I preached to a far larger Congregation than before. And now the Word of GOD was as a Fire and an Hammer. I began again and again, after I thought I had done: and the latter Words were still stronger than the former: So that I was not surprized at the Number which attended in the Morning, when we had another joyful solemn Hour. Here was *the loud Call* to the People of *Berwick*, if haply they would know the Day of their Visitation.

Frid. 22. I preached about Noon at *Tuggle*, a Village about three Miles from *Barnborough*: And then went on to *Alnwick*, where, at seven, was such a Congregation, as one would not have thought the whole Town could afford. And I was enabled to deal faithfully with them, in explaining, *Thou art not far from the Kingdom of GOD*. I was constrained to speak twice as long as usual: But none offered to go away. And I believe the most general Call of God to the People of *Alnwick* was at this Hour.

Sat. 23. I preached at Noon at *Long-Horseley*. The Minister here was of a truly moderate Spirit. He said, "I have done all I can for this People. And I can do them no good. Now let others try. If they can do any I will thank them with all my Heart."

Sund. 24. I preached at five; at half Hour past eight in the *Castle-Garth*, and at four in the Afternoon. I was weary and faint when I began to speak. But my Strength was quickly renewed. Thence we went to the Society. I had designed to read the Rules. But I could not get forward. As we began so we went on till eight o'Clock, singing and rejoicing and praising God.

Wed.

Wed. 27. I rode to *Blanchland*, intending to preach there. But at the Desire of Mr *W.* the Steward of the *Lead Mines*, I went about a Mile further, to a House where he was paying the Miners, it being one of their General Pay-days. I preached to a large Congregation of serious People, and rode on to *Allandale*.

Thurs. 28. We rode over the Moors to *Nint's-head*, a Village South West from *Allandale*, where I preached at eight. We then went on to *Alisden*, a small Market Town in *Cumberland*. At Noon I preached at the Cross, to a quiet, staring People, who seemed to be little concerned, one Way or the other. In the Evening I preached at *Hindly Hill* again and we praised God with joyful Lips.

Frid. 29. At Noon I went to the Cross in *Allandale* Town, where Mr. *Topping*, with a Company of the better Sort, waited for us. I soon found, it was but a vain Attempt, to dispute or reason with him. He skipped so from one Point to another, that it was not possible to keep up with him. So after a few Minutes I removed about an hundred Yards, and preached in Peace to a very large Congregation; it being the General Pay-day, which is but once in six Months.

Sat. 30. At Noon I preached at *Newlands*; about three near *Tanfield* Cross, and at *Newcöfle* in the Evening.

Sund. 31. At eight I preached in the Street at *Sunderland*, and at one in the Afternoon. I rode thence strait to the *Castle-Garth*, and found abundance of People gathered together. Many were in Tears all round while those comfortable Words were opened and applied, *He healeth them that are broken in Heart, and giveth Medicine to heal their Sickness.*

Mond. August 1. One of my old Companions returned, my Head-ach which I never had while I abstained from Animal Food. But I regarded it not, supposing it would go off in a Day or two of itself.

Tues. 2. I preached about Noon at *Biddick* and at *Pelton* in the Evening. I intended to have given an Exhortation to the Society. But as soon as we met,
the

the Spirit of Supplication fell upon us, so that I could hardly do any Thing but pray and give Thanks, till it was Time for us to part.

Wed. 3. I found it absolutely necessary to publish the following Advertisement.

“ Whereas one *Thomas Moor*, alias *Smith*, has lately appeared in *Cumberland* and other Parts of *England*, preaching (as he calls it) in a Clergyman’s Habit, and then collecting Money of his Hearers: This is to certify whom it may concern, that the said *Moor* is no Clergyman, but a Cheat and Impostor: And that no Preacher in Connexion with me, either directly or indirectly asks Money of any one.

John Wesley.

Thurs. 4. I preached in the Evening at *Spennithorne*.
Frid. 5. About Noon at *Horfeley*. As I rode home I found my Head-ach increase much. But as many People were come from all Parts (it being the Monthly Watch-night) I could not be content to send them empty away. I almost forgot my Pain while I was speaking; but was obliged to go to Bed, as soon as I had done.

Sat. 6. The Pain was much worse than before. I then applied Cloths dipt in cold Water. Immediately my Head was easy, but I was exceeding sick. When I laid down, the Pain returned and the Sickneſs ceaſed: when I ſat up, the Pain ceaſed, and the Sickneſs returned. In the Evening I took ten Grains of *Ipecacuanha*. It wrought for about ten Minutes. The Moment it had done, I was in perfect Health, and felt no more either of Pain or Sickneſs.

Sund. 7. I preached as uſual at five, and at half Hour after eight. In the Afternoon all the Street was full of People, come from all Parts, to ſee the *Judges*. But a good Part of them followed me into the *Caſtle-garth*, and found ſomething elſe to do. This put a zealous Man that came by, quite out of Patience, ſo that I had hardly named my Text, when he began to ſcold and ſcream, and curſe and

swear, to the utmost Extent of his Throat. But there was not one of the whole Multitude, Rich or Poor, that regarded him at all.

Mond. 8. I set out once more for the North. At Noon I preached at the Cross in *Morpeth*; in the Evening at *Alnwick*, where many now began to fear God and tremble at his Word.

Tues. 9. I preached about Noon at *Tuggle*; and between six and seven in the Evening at *Berwick*. More of the Gentry were there than ever before; and I think but three went away. *Wed.* 10. The Congregation was nearly doubled, and the Word seemed to sink into their Hearts. It was with great Difficulty that I afterwards met the Society; so many crowded after me (though without the least Incivility) and knew not how to go away.

Thurs. 11. Abundance of them were with us in the Morning. We took Horse as soon as we could after preaching, and before twelve reached *Alemouth*, where all the Publicans and Sinners drew near to hear. Nay, and all the Gentry: the Chief of whom invited us to Dinner, where we spent two Hours in agreeable and useful Conversation.

In the Evening I preached to the earnest Congregation at *Widdrington*. There is always a Blessing among this People.

Frid. 12. In riding to *Newcastle*, I finished the tenth *Iliad* of *Homer*. What an amazing Genius had this Man? To write with such Strength of Thought and Beauty of Expression, when he had none to go before him! And what a Vein of Piety runs through his whole Work, in spite of his Pagan Prejudices? Yet one can't but observe such Improproprieties intermixt, as are shocking to the last Degree.

What Excuse can any Man of common Sense make for

“ His scolding Heroes and his wounded Gods?

Nay, does he not introduce even his “ Father of Gods and Men,” one while shaking Heaven with his Nod, and soon after using his Sister and Wife,
the

the Empress of Heaven, with such Language as a Carman might be ashamed of? And what can be said for a King, full of Days and Wisdom, telling *Achilles*, "How often he had given him Wine, when he was a Child and sat in his Lap, till he had vomited it up on his Clothes? Are these some of those " Divine Boldnesses which naturally provoke Short-sightedness and Ignorance to shew themselves."

Tue. 16. We left *Newcastle*: In riding to *Leeds*, I read Dr. *Hodges's* Account of the Plague in *London*. I was surprized, 1. That he did not learn even from the Symptoms related by himself, That the Part first seized by the Infection was the Stomach; and 2. That he so obstinately persevered in the hot Regimen; though he continually saw the ill Success of it, a Majority of the Patients dying under his Hands.

Soon after twelve I preached near the Market-place in *Stockton*, to a very large and very rude Congregation. But they grew calmer and calmer, so that long before I had done, they were quiet and serious. Some Gentlemen of *Yarm* earnestly desired, That I would preach there in the Afternoon. I refused for some time, being weak and tired, so that I thought preaching thrice in the Day, and riding upward of fifty Miles would be Work enough. But they would take no Denial. So I went with them about two o'Clock, and preached at three in the Market-place there, to a great Multitude of People gathered together at a few Minutes Warning. About seven I preached in the Street at *Osmotherly*. It rained almost all the Time. But none went away. We took Horse about five, *Wed. 17.* and in the Afternoon came to *Leeds*.

On *Thursday* and *Friday* I preached at the neighbouring Towns. *Sat. 20.* At the earnest Desire of the little Society, I went to *Wakefield*. I knew the Madness of the People there. But I knew also, they were in God's Hand. At eight I would have preached in *Francis Scot's* Yard; but the Landlord would not suffer it, saying, "The Mob would do more hurt to his Houses, than ever we should do him good."

good." So I went perforce into the main Street, and proclaimed Pardon for Sinners. None interrupted, or made the least Disturbance, from the Beginning to the End.

About one I preached at *Holton*, where likewise all is now Calm, after a violent Storm of several Weeks, wherein many were beaten and wounded and outraged various Ways; but none moved from their Stedfastness. In the Evening I preached at *Armley*, to many who *want* a Storm, being quite unnerved by constant Sunshine.

Sund. 21. I preached as usual, at *Leeds* and *Birfal*.
Mond. 22. After preaching at *Heaton*, I rode to *Skircoat Green*. Our Brethren here were much divided in their Judgment. Many thought I ought to preach at *Hallifax* Cross. Others judged it to be impracticable; the very mention of it as a possible Thing, having set all the Town in an Uproar. However, to the Cross I went. There was an immense Number of People, roaring like the Waves of the Sea. But the far greater Part of them were still, as soon as I began to speak. They seemed more and more attentive and composed: till a Gentleman got some of the Rabble together, and began to throw Money among them, which occasioned much Hurry and Confusion. Finding my Voice could not be heard, I made Signs to the People, that I would remove to another Place. I believe nine in ten followed me to a Meadow, about half a Mile from the Town: where we spent so solemn an Hour as I have seldom known, rejoicing and praising God.

Tues. 23. The Congregation was larger at five in the Morning, than it was in the Evening when I preached here before. About one I preached at *Baleden*, in the Evening at *Bradford*, where none behaved indecently, but the C—— of the Parish.

Wed. 24. At eight I preached at *Ecclejal*, and about one at *Kighley*. At five Mr. *Grimshaw* read Prayers and I preached at *Harworth*, to more than the Church could contain. We began the Service in the Morning at five. And even then the Church was nearly filled.

Thurs.

Thurs. 25. I rode with Mr. *Grimshaw* to *Roughlee*, where *Tho. Colbeck* of *Kighley* was to meet us. We were stopt again and again and begged "Not to go on; for a large Mob from *Coln* was gone before us." Coming a little farther, we understood they had not yet reached *Roughlee*. So we hastened on, that we might be there before them. All was quiet when we came. I was a little afraid for Mr. *Grimshaw*. But it needed not. He was ready to go to Prison or Death for CHRIST's Sake.

At half Hour after twelve I began to preach. I had about half finished my Discourse, when the Mob came pouring down the Hill like a Torrent. After exchanging a few Words with their Captain, to prevent any Contest, I went with him as he required. When we came to *Barroesford*, two Miles off, the whole Army drew up in Battle Array, before the House into which I was carried, with two or three of my Friends. After I had been detained above an Hour, their Captain went out and I followed him, and desired him to conduct me whence I came. He said, he would: But the Mob soon followed after: at which he was so enraged, that he must needs turn back to fight them, and so left me alone.

A farther Account is contained in the following Letter, which I wrote the next Morning.

Widdop, Aug 26, 1748.

S I R,

Y^Esterday between twelve and one o'Clock, while I was speaking to some quiet People, without any Noise or Tumult, a drunken Rabble came, with Clubs and Staves, in a tumultuous and riotous manner, the Captain of whom, *Richard B.* by Name, said, He was a Deputy-constable, and that he was come to bring me to you. I went with him. But I had scarce gone ten Yards, when a Man of his Company struck me with his Fist in the Face with all his Might. Quickly after, another threw his Stick at my Head. I then made a little Stand. But another of your Champions, cursing and

swearing in the most shocking manner, and flourishing his Club over his Head, cried out, " Bring him away " With such a Convoy I walked to *Barrowford*, where they informed me you was, their Drummer going before, to draw all the Rabble together from all Quarters.

When your Deputy had brought me into the House, he permitted Mr. *Grimshaw*, the Minister of *Haworth*, Mr. *Colbeck* of *Kighley*, and one more to be with me, promising, that none should hurt them. Soon after you and your Friends came in, and required me to promise, " I would come to *Roughlee* no more." I told you, I would sooner cut off my Hand, than make any such Promise. Neither would I promise, that none of my Friends should come. After abundance of rumbling Discourse (for I could keep none of you long to any one Point) from about one o'Clock till between three and four (in which one of you frankly said, " No, *we will not* be like *Gamaliel*; we will proceed like the *Jews*)." You seemed a little satisfied with my saying, " I will not preach at *Roughlee* at this time." — You then undertook to quiet the Mob, to whom you went and spoke a few Words, and their Noise immediately ceased. I then walked out with you at the Back-door.

I should have mentioned, That I had several times before desired you to let me go, but in vain: And that when I attempted to go with *Richard B.* the Mob immediately followed, with Oaths, Curses and Stones; that one of them beat me down to the Ground; and when I rose again, the whole Body came about me like Lions, and forced me back into the House.

While you and I went out at one Door, Mr. *Grimshaw* and Mr. *Colbeck* went out at the other. The Mob immediately closed them in, tost them to and fro with the utmost Violence, threw Mr. *Grimshaw* down, and loaded them both with Dirt and Mire of every kind: Not one of your Friends offering to call off your Bloodhounds from the Pursuit.

The other quiet, harmless People, who followed me at a Distance, to see what the End would be, they

they treated still worse, not only by the Connivance, but by the express Order of your Deputy. They made them run for their Lives, amidst Showers of Dirt and Stones, without any Regard to Age or Sex. Some of them they trampled in the Mire, and dragged by the Hair, particularly Mr. *Mackford*, who came with me from *Newcastle*. Many they beat with their Clubs without Mercy. One they forced to leap down (or they would have thrown him headlong) from a Rock, ten or twelve Feet high, into the River. And when he crawled out, wet and bruised, they swore, they would throw him in again, which they were hardly persuaded not to do. All this time you sat well-pleased close to the Place, not attempting in the least to hinder them.

And all this time you was talking of Justice and Law! Alas, Sir, suppose we were Dissenters (which I deny) suppose we were *Jews* or *Turks*, are we not to have the Benefit of the Laws of our Country? Proceed against us by the Law, if you can or dare; but not by lawless Violence; not by making a drunken, cursing, swearing, riotous Mob, both Judge, Jury and Executioner: This is flat Rebellion against God and the King, as you may possibly find to your Cost."

Between four and five we set out from *Roughlee*. But observing several Parties of Men upon the Hills, and suspecting their Design, we put on and past the Lane they were making for, before they came. One of our Brothers, not riding so fast, was intercepted by them. They immediately knocked him down, and how it was that he got from amongst them, he knew not.

Before seven we reached *Widdop*. The News of what had past at *Barrowford*, made us all Friends. The Person in whose House Mr. *B.* preached, sent and begged I would preach there: Which I did at eight, to such a Congregation as none could have expected, on so short a Warning. He invited us also to lodge at his House, and all jealousies vanished away.

Frid.

Frid. 26. I preached at five, to much the same Congregation. At twelve we came to *Heptenstall-Bank*. The House stands on the Side of a steep Mountain, and commands all the Vale below. The Place in which I preached was an oval Spot of Ground, surrounded with spreading Trees, scooped out, as it were, in the Side of the Hill, which rose round like a Theatre. The Congregation was equal to that at *Leeds*. But such serious and earnest Attention! It lifted up my Hands, so that I preached as I scarce ever did in my Life.

About four, I preached again to nearly the same Congregation, and God again caused the Power of his Love to be known. Thence we rode to *Medgeley*. Many flocked from all Parts, to whom I preached till near an Hour after Sunset. The Calmness of the Evening agreed well with the Seriousness of the People; every one of whom seemed to drink in the Word of God, as a thirsty Land the refreshing Showers.

Sat. 27. I preached once more at seven to the earnest People at the *Bank*, and then rode to *Todmorden-edge*. Here several Prisoners were set at Liberty, as was Mr. *Mackford* the Day before. At five I preached at *Mellanbarn* in *Rosensala*. There were a few rude People; but they kept at a Distance, and it was well they did, or the unawakened Hearers would have been apt to handle them roughly. I observed here what I had not then seen, but at one single Place in *England*. When I had finished my Discourse, and even pronounced the Blessing, not one Person offered to go away: But every Man, Woman and Child stayed just where they were, till I myself went away first.

Sund. 28. I was invited by Mr. *U.* the Minister of *Goodshaw*, to preach in his Church. I began reading Prayers at seven; but perceiving the Church would scarce contain half of the Congregation, after Prayers I went out, and standing on the Church-yard Wall, in a Place shaded from the Sun, explained and enforced those Words in the second Lesson, *Al-most thou persuadest me to be a Christian.*

I wonder at those, who still talk so loud of the *Indecency* of Field preaching. The highest *Indecency* is in *St. Paul's Church*, when a considerable Part of the Congregation are asleep, or talking, or looking about, not minding a Word the Preacher says. On the other Hand, there is the highest *Decency* in a *Church-yard* or *Field*, when the whole Congregation behave and look, as if they saw the Judge of all, and heard him speaking from Heaven

At one, I went to the Cross in *Bolton*. There was a vast Number of People, but many of them utterly wild. As soon as I began speaking, they began thrusting to and fro; endeavouring to throw me down, from the Steps on which I stood. They did so once or twice; but I went up again, and continued my Discourse. They then began to throw Stones; at the same time some got upon the Cross behind me to push me down, on which I could not but observe, how God over-rules even the minutest Circumstances. One Man was bawling just at my Ear, when a Stone struck him on the Cheek, and he was still. A Second was forcing his way down to me, till another Stone hit him on the Forehead, it bounded back, the Blood ran down, and he came no farther. The third, being got close to me, stretched out his Hand, and in the Instant a sharp Stone came upon the Joints of his Fingers. He shook his Hand, and was very quiet, till I concluded my Discourse and went away.

We came to *Shackerley*, six Miles further, before five in the Evening. Abundance of People were gathered before six, many of whom were Disciples of *Mr. Taylor*, laughing at original Sin, and consequently, at the whole Frame of Scriptural Christianity. O what a Providence is it which has brought us here also, among these silver-tongued Antichrists! Surely a few, at least, will recover out of the Snare, and know JESUS CHRIST as their Wisdom and Righteousness!

Mend.

Mond. 29. I preached at *Davy-bolme*. I had heard a surprising Account, concerning a young Woman of *Manchester*, which I now received from her own Mouth. She said, “On *Friday* the 4th of last *March*, I was sitting in the House while one read the *Passion-hymn*. I had always before thought myself good enough, having constantly gone to Church and said my Prayers, nor had I ever heard any of the *Methodist* Preachers. On a Sudden I saw our Saviour on the Cross, as plain as if it had been with my bodily Eyes: And I felt it was my Sins for which he died. I cried out, and had no Strength left in me. Whether my Eyes were open or shut, he was still before me hanging on the Cross, and I could do nothing but weep and mourn Day and Night. This lasted till *Monday* in the Afternoon. Then I saw as it were Heaven open, and God sitting upon his Throne, in the Midst of ten thousand of his Saints: And I saw a large Book in which all my Sins were written; and he blotted them all out, and my Heart was filled with Peace, and Joy, and Love, which I have never lost to this Hour.”

In the Evening I preached at *Booth-bank*. *Tues. 30.* I preached about one at *Oldfield-brow*. We rode in the Afternoon to *Woodly*; we saw by the Way many Marks of the late Flood: Of which *John Bennet*, who was then upon the Place, gave us the following Account.

“On *Saturday* the 23d of *July* last, there fell for about three Hours, in and about *Heyfield* in *Derbyshire*, so heavy a Rain as caused such a Flood as had not been seen by any now living in those Parts.

“The Rocks were loosened from the Mountains: One Field was covered with huge Stones from Side to Side.

“Several Water-mills were clean swept away, without leaving any Remains.

“The Trees were torn up by the Roots, and whirled away like Stubble.

“Two Women of a loose Character were swept away from their own Door and drowned: One of them

them was found near the Place; the other was carried seven or eight Miles.

“ *Heyfield* Church yard was all torn up, and the Dead Bodies swept out of their Graves. When the Flood abated, they were found in several Places. Some were hanging on Trees; others left in Meadows or Grounds; some partly eaten by Dogs, or wanting one or more of their Members.”

Wed. 31. *John Bennet* shewed me a Gentleman's House, who was a few Years since utterly without God in the World. But two or three Years ago, God laid his Hand, both upon his Body and Soul. His Sins dropt off. He lived holy and unblamable in all things. And not being able to *go about doing Good*, he resolved to do what Good he could at Home. To this end he invited his Neighbours to his House, every Sunday Morning and Evening, (not being near any Church) to whom he read the Prayers of the Church and a Sermon. Sometimes he had an hundred and fifty, or two hundred of them at once. At *Bong*s I received an Invitation from him, so *John Bennet* and I rode down together: And found him rejoicing under the Hand of God, and praising him for all his Pain and Weakness.

In the Evening I preach'd at *Chinley*. *Thursday September 1*, near *Fenny-Green* at Noon, and in the Evening near *Astbury*. *Friday 2.* I preached at *Wedgebury* in the Afternoon, and thence rode to *Mari-dan*. Riding long Stages the next Day, we reached *St. Albans*, and the *Foundery* on Sunday Morning.

In the following Week I examined the Classes, and settled all the Business which had called me to *London*. *Monday 12.* I preached at *Reading*, and rode on to *Hungerford*. *Tuesday 13.* I preached in the new built Room at *Bristol*. *Thursday 15.* I rode to *Beererocombe*, where between six and seven I preached to a serious Congregation. At three *Friday 16*, we took Horse and came in the Evening to *Lifton* near *Lanceston*.

One who removed from *Camelford* hither, received us gladly. I had not been well all the Day, so that

I was

I was not sorry, they had had no Notice of my coming. Being much better in the Morning, I preached at seven in the Street to a listening Multitude *on Repent ye and believe the Gospel.*

After preaching I rode on to Mr. Bennet's. In the Evening I read Prayers and preached in *Trelmere Church.* *Sund. 18.* I rode to St. Ginny's. Mr. Bennet read Prayers and I preached on *Thou art not far from the Kingdom of God.* I question if there were more than two Persons in the Congregation, who did not take it to themselves. Old Mrs. T. did, who was in Tears during a great Part of the Sermon. And so did Mr. B. who afterwards spoke of himself in such a Manner as I rejoiced to hear.

Between three and four we reached *Trefmere*, where a large Congregation waited for us. There was no need of speaking terrible Things to these, a People ready prepared for the LORD. So I began immediately (after Prayers) *All Things are of God, who hath reconciled us unto himself.*

A little before six I preached again near St. Stephen's Down. The whole Multitude were silent while I was speaking. Not a Whisper was heard. But the Moment I had done the Chain fell off their Tongues. I was really surprized. Surely never was such a Cackling made, on the Banks of *Cayster*, or the Common of *Sedgemoor.*

Mond. 19. I rode to *Camelford*, and preached about Noon, none now offering to interrupt. Thence I went to *Port Isaac*, and preached in the Street at five to near the whole Town. None speaking an unkind Word. It rained most of the Time; but I believe not five Persons went away.

Tues. 20. The Room was full at four. I breakfasted about seven, at *Warbridge*, with Dr. W. who was for many Years, a steady, rational Infidel. But it pleased God to touch his Heart in reading the *Appeal.* And he is now labouring to be altogether a Christian.

After preaching at one at St. Agnes, I went on to St. Ives. The Lives of this Society have convinced
most

most of the Town, that what we preach is the very Truth of the Gospel.

Frid. 23. I preached at *St. Ives, Ligeon* and *Gulval*: *Sat. 24.* At *St. Just*. I rejoiced over the Society here; their Hearts are so simple and right toward God. And out of one hundred and fifty Persons, more than an hundred walk in the Light of his Countenance.

Sund. 25. Believing my Strength would not allow of preaching five Times in the Day, I desired *John Whitford* to preach at five. At eight I preached in *Morea*, near the Village of *Trembath*. Hence I rode to *Zunnon*: Mr. *Simmonds* came soon after, and preached a close, awakening Sermon; which I endeavoured to enforce by earnestly applying those Words, *Thou art not far from the Kingdom of God*.

I reached *Newlin* a little after four. Here was a Congregation of quite a different sort. A rude, gaping, staring Rabble-rout, some or other of whom were throwing Dirt or Stones continually. But before I had done, all were quiet and still and some looked as if they felt what was spoken. We came to *St. Ives* about seven: The Room would nothing near contain the Congregation: But they stood in the Orchard all round and could hear perfectly well. I found to Night, that God *can* wound by the Gospel as well as by the Law (although the Instances of this are exceeding rare, nor have we any Scripture-ground to expect them.) While I was enforcing, *We pray you in Christ's Stead, be ye reconciled to God*. A young Woman, till then quite unawakened was cut to the Heart and sunk to the Ground: Tho' she could not give a clear, rational Account of the Manner how the Conviction seized upon her.

Mond. 26. I took my Leave of *St. Ives*; about Noon preached at *Sithney*, and at six in the Evening at *Crowan*. *Tuesf 27.* At one I preached in *Penryn*, in a convenient Place, encompassed with Houses. Many of the Hearers were at first like those of *Newlin*. But they soon softened into Attention.

About four I came to ———, examined the Leaders of the Classes for two Hours: Preached to

largest Congregation I had seen in *Cornwall*: Met the Society and earnestly charged them, To *beware of Covetousness*. All this Time I was not asked, either to eat or drink. After the Society, some Bread and Cheese were set before me. I think verily ——— will not be ruined, by entertaining me once a Year!

Wed. 28. I took Horse between three and four, and came to *St. Mewan's* at eight. It rained all the time I was walking to the Green, which was the usual Place of preaching. But the Moment I began to speak the Rain ceased, and did not begin again till I had done speaking. It rained with little Intermission all the Day after, which made the Roads so bad, that it was pretty dark, when we came within two Miles of *Crimble Passage*. We were in doubt, whether the Tide would allow us to ride along the Sands, as we do at Low-water. However, it being much the shortest Way, we tried. The Water was still rising. But at one Step our foremost Man plunged in, above the Top of his Boots. Upon Inquiry we found his Horse had stumbled on a little Rock which lay under Water. So we rode on, reached the Passage about seven, and *the Dock* a little before eight.

We found great Part of the Congregation still waiting for us. They attended again at four in the Morning. At five we took Horse, and by easy riding, soon after eight, came to *Tavistock*. After I had preached, we hastened on, rested an Hour at *Oakhampton* and soon after Sun-set came to *Crediton*.

We could willingly have stayed here, but *John Slocomb* had appointed to meet us at *Columpton*. Soon after we set out, it was exceeding dark, there being neither Moon nor Stars. The Rain also made it darker still, particularly in the deep, narrow Lanes. In one of these we heard the Sound of Horses coming toward us, and presently a hoarse Voice cried, "What have you got?" *Richard Moss* understood him better than me, and replied, "We have no Panniers." Upon which he answered, "Sir, I ask your Pardon," and went by very quietly.

There

There were abundance of Turnings in the Road, so that we could not easily have found our Way at Noonday. But we always turned right, nor do I know that we were out of the Way once. Before eight the Moon rose : We then rode chearfully on, and before ten reached *Collumpton*.

Frid. 30. I preached at eleven in *Taunton*, at three in *Bridgewater*, at seven in *Middlesey*. *Sat. Oct. 1.* I preached at *Waywick* about one, and then rode quietly on to *Bristol*.

I examined the Society the following Week, leaving out every careless Person, and every one who wilfully and obstinately refused to meet his Brethren weekly. By this means their Number was reduced from nine hundred to about seven hundred and thirty.

Sund. 9. I began examining the Classes in *Kingswood* ; I was never before so fully convinced of the Device of Satan, which has often made our Hands hang down, and our Minds evil affected to our Brethren. Now, as ten times before, a Cry was gone forth, “ What a Scandal do *these People* bring upon the Gospel ? What a Society is this ? With *all these* Drunkards and Talebearers and Evil-speakers in it ? I expected therefore, that I should find an heavy Task upon my Hands, and that none of *these scandalous People* might be concealed, I first met all the Leaders, and enquired particularly of each Person in every Class. I repeated this Inquiry when the Classes themselves met. And what was the Ground of all this Outcry ? Why *two* Persons had relapsed into Drunkness within three Months time ; and *one* Woman was proved to have made, or at least related, an idle Story concerning another. I should rather have expected *two and twenty* Instances of the former, and *one hundred* of the latter Kind.

Thurs. 13. I preached in *Bath* at Noon, to many more than the Room would contain. In the Evening I preached in the Street at *Westbury*, under *Salisbury* Plain. The whole Congregation behaved well, though it was a Town noted for rough and turbulent People. *Frid. 14.* I preached at *Reading*, and on *Sat. 15.* Rode to *London*.

Sat. 22. I spent an Hour in observing the various Works of God in the Physick Garden at *Chelfea*. It would be a noble Improvement of the Design, if some able and industrious Person were to make a full and accurate Enquiry into the Use and Virtues of all these Plants: Without this, what End does the heaping them thus together answer, but the gratifying an idle Curiosity?

Tues. Nov. 1. Being *All Saints Day*, we had a solemn Assembly at the Chappel: As I cannot but observe, we have had on this very Day, for several Years. Surely, *right dear in the Sight of the LORD is the Death of his Saints!*

Sund. 13. *Sarah Peters*, a Lover of Souls, a Mother in *Israel* went to rest. During a close Observation of several Years, I never saw her, upon the most trying Occasions, in any Degree ruffled or discomposed, but she was always loving, always happy. It was her peculiar Gift and her continual Care, to seek and save that which was lost; to support the Weak, to comfort the Feeble-minded, to bring back what had been turned out of the Way. And in doing this, God indued her above her Fellows, with the Love that *believeth, hopeth, endureth all Things*.

“ For these four Years last past (says one who was intimately acquainted with her) we used once or twice a Week to unbosom ourselves to each other. I never knew her to have one Doubt concerning her own Salvation. Her Soul was always filled with that Holy Flame of Love and ran after CHRIST as the *Chariots of Aminadab*. She used to say, “ I think, I am all Spirit; I must be always moving, I cannot rest, Day or Night, any longer than I am gathering in Souls to God.” Yet she would often complain of her Weakness and Imperfections, and cry out, “ I am an unprofitable Servant.” I was sometimes jealous, that she carried her Charity too far, not allowing herself what was needful. But she would answer, “ I can live upon one Meal a Day, so that I may have to give to them that have none.”

On

On *Sunday, Oct. 9*, She went with one more to see the condemned Malefactors in *Newgate*. They inquired for *John Lancaster* in particular, who had sent to desire their coming. He asked them to go into his Cell, which they willingly did, although some dissuaded them from it, because the Goal-distemper (a kind of pestilential Fever) raged much among the Prisoners. They desired he would call together as many of the Prisoners as were willing to come. Six or seven of those who were under Sentence of Death came. They sung a Hymn, read a Portion of Scripture, and prayed. Their little Audience were all in Tears. Most of them appeared deeply convinced of their lost Estate. From this time her Labours were unwearied among them, praying with them and for them, Night and Day.

John Lancaster said, " When I used to come to the Foundry every Morning, which I continued to do for some time, I little thought of ever coming to this Place. I then often felt the Love of God, and thought I should never commit Sin more. But after a while, I left off coming to the Preaching; then my good Desires died away. I fell again into the Diversions I had laid aside, and the Company I had left off. As I was one Day playing at Skittles with some of these, a young Man, with whom I was now much acquainted, gave me a Part of the Money which he had just been receiving for some stolen Goods. This, with his frequent Persuasions, so wrought upon me, that at last I agreed to go Partners with him. Yet I had often strong Convictions, but I stifled them as well as I could."

" We continued in this Course till *August* last. As we were then going home from *Bartholomew* Fair, one Morning about two o'Clock, it came into my Mind to go and steal the Branches out of the Foundry. I climbed over the Wall, and brought two of them away, though I trembled, and shook, and made so great a Noise, that I thought all the Family must be dead, or else they could not but hear me. Within a few Days after I stole the Velvet, for which I was taken up, tried and condemned."

Some being of Opinion it would not be difficult to procure a Pardon for him, *S. Peters*, though she never mentioned this to him, resolved to leave no Means unattempted. She procured several Petitions to be drawn, and went herself to *Westminster*, to *Kensington*, and to every Part of the Town where any one lived, who might possibly assist therein. In the mean time, she went constantly to *Newgate*, sometime alone, sometimes with one or two others, visited all that were condemned in their Cells, exhorted them, prayed with them, and had the Comfort of finding them every time more athirst for God than before, and of being followed, whenever she went away, with abundance of Prayers and Blessings.

After a time, she and her Companions believed it would be of use to examine each closely as to the State of his Soul. They spoke to *John Lancaster* first. He lifted up his Eyes and Hands, and after pausing a while, said, "I thank God, I do feel, that he has forgiven me my Sins. I do know it." They asked, "How, and when he knew it first?" He replied, I was in great Fear and Heaviness, till the very Morning you came hither first, that Morning I was in earnest Prayer; and just as *St. Paul's* Clock struck five, the LORD poured into my Soul such Peace as I had never felt, so that I was scarce able to bear it. From that Hour I have never been afraid to die. For I know, and am sure, as soon as my Soul departs from the Body, the Lord JESUS will stand ready to carry it into Glory."

The next who was spoken to was *Thomas Atkins*, nineteen Years of Age. When he was asked (after many other Questions, in answering which he expressed the clearest and deepest Conviction of all his Sins, as well as that for which he was condemned) "If he was not afraid to die?" He fixed his Eyes upward and said, in the most earnest and solemn manner, "I bless God, I am not afraid to die; for I have laid my Soul at the Feet of JESUS." And to the last Moment of his Life, he gave all Reason to believe, that these were not vain Words.

Thomas

Thomas Thompson, the next, was quite an ignorant Man, scarce able to express himself on common Occasions : Yet some of his Expressions were intelligible enough, “ I dont know, said he, how it is ; I used to have nothing but bad and wicked Thoughts in me, and now they are all gone, and I know God loves me, and he has forgiven my Sins.” He persisted in this Testimony till Death, and in a Behaviour suitable thereto.

When *John Roberts* came first into *John L's* Cell, he was utterly careless and sullen. But it was not long before his Countenance changed ; the Tears ran down his Cheeks, and he continued from that Hour earnestly and steddily seeking Repentance and Remission of Sins. There did not pass many Days before he likewise declared, that the Burthen of Sin was gone ; that the Fear of Death was utterly taken away, and it returned no more.

William Gardiner, from the Time that he was condemned, was very ill of the Goal-distemper. She visited him in his own Cell, till he was able to come abroad. He was a Man of exceeding few Words, but of a broken and contrite Spirit. Some Time after, he expressed great readiness to die, yet with the utmost Diffidence of himself. One of his Expressions, to a Person accompanying him to the Place of Execution was, “ O Sir, I have nothing to trust to but the Blood of CHRIST. If that wont do, I am undone for ever.”

As soon as *Sarah Cunningham* was told, That the Warrant was come down for her Execution, she fell raving Mad. She had but few Intervals of Reason, till the Morning of her Execution. She was then sensible, but spoke little ; till being told, “ Christ will have pity upon you, if you ask him :” She broke out, “ Pity upon me ! Will CHRIST have pity upon me ? Then I will ask him. Indeed I will : Which she did in the best Manner she could, till her Soul was required of her

Samuel Chapman appeared to be quite hardened. He seemed to fear neither God nor Devil. But when
after

after some Time *Sarah Peters* talked with him, God struck him down at one Stroke. He felt himself a Sinner and cried aloud for Mercy. The Goal-distemper then seized upon him, and confined him to his Bed, till he was carried out to die. She visited him frequently in his Cell. He wept much and prayed much; but never appeared to have any clear Assurance of his Acceptance with God.

It was the earnest Desire of them all, that they whom God had made so helpful to them, might spend the last Night with them. Accordingly she came to *Newgate* at ten o'Clock, but could not be admitted on any Terms. However, so far they were indulged, that six of them were suffered to be in one Cell. They spent the Night, wrestling with God in Prayer. She was admitted about six in the Morning. As soon as the Cell was opened, they sprang out, several of them crying, with a Transport not to be exprest, "O what a happy Night have we had? What a blessed Morning is this? O when will the Hour come that we long for, that our Souls shall be set at Liberty? The Turnkey said, "I never saw such People before. When the Bell-man came at twelve o'clock, to tell them (as usual) Remember you are to die to-day, they cried out, Welcome News, Welcome News."

John Lancaster was the first who was called out, to have his Irons knocked off. When he came to the Block (at which this is done) he said, "Blessed be the Day I came into this Place! O what a glorious Work hath the Lord carried on in my Soul since I came hither?" Then he said to those near him, "O my dear Friends, join in Praise with me a Sinner. O for a Tongue to praise him as I ought. My Heart is like Fire in a close Vessel. I am ready to burst for want of Vent. O that I could tell the thousandth Part of the Joys I feel?" One saying, "I am sorry to see you in that Condition." He answered, "I would not change it for ten thousand Worlds." From the Press-yard, he was removed into a large Room, where he exhorted all the Officers to

to Repentance, till *Thomas Atkins* was brought in : Whom he immediatly asked, " How is it between GOD and your Soul ? " He answered, " Blessed be GOD, I am ready." An Officer asking about this Time, " What is it o'Clock, was answered near nine. On which *Lancaster* said, " By one I shall be in Paradise, safely resting in *Abraham's Bosom*." To another Prisoner coming in, he said, " Cannot you see JESUS ? I see him by Faith, standing at the Right-hand of GOD, with open Arms to receive our Souls." One asking which is *Lancaster* ? He answered, " Here I am. Come, see a Christian triumphing over Death." A By-stander said, " Be stedfast to the End." He replied, " I am by the Grace of GOD, as stedfast as the Rock I am built upon, and that Rock is CHRIST." Then he said to the People, " Cry to the LORD for Mercy, and you will surely find it. I have found it. Therefore none should despair. When I came first to this Place, my Heart was as hard as my Cell-Walls, and as black as Hell. But now I am washed. now I am made clean by the Blood of CHRIST."

When *William Gardiner* came in, he said, " Well, my dear Man, how are you ? " He answered, " I am happy, and think the Moments long ; for I want to die, that I may be with him whom my Soul loves." *Lancaster* asked, " Had we not a sweet Night ? " He said, " I was as it were in Heaven. O, if a Foretaste be so sweet, what must the full Enjoyment be ? " Then came in *Thomas Thompson*, who with great Power witness the same Confession. The People round the mean time were in Tears, and the Officers stood like Men affrighted.

Then *Lancaster* exhorted one in Doubt, Never to rest till he had found Rest in CHRIST. After this he brake out into strong Prayer, (mingled with Praise and Thanksgiving) That the true Gospel of CHRIST might spread to every Corner of the habitable Earth : that the Congregation at the *Foundery* might abound more and more in the Knowledge and Love of GOD : that he would in a particular manner bless all those,
who

who had taken Care of his dying Soul; and that God would bless and keep Mr. *W.s.*, that neither Men nor Devils might ever hurt them, but that they might as a ripe Shock of Corn, be gathered into the Garner of God.

When the last Prisoner came into the Room, he said, " Here is another of our little Flock." An Officer said tenderly, " He thought it was too large." He said, " Not too large for Heaven: thither we are going."

He said to Mr. *M.* " O Sir, be not faint in your Mind. Be not weary of well-doing. You serve a glorious Master. And if you go on, you will have a glorious Reward.

When the Officers told them, " It was time to go," they rose with inexpressible Joy, and embraced each other, commending each others Soul to the Care of Him who had so cared for them. *Lancaster* then earnestly prayed, that all there present, might, like him, be found of God, though they sought him not.

Coming into the Prefs-yard, he saw *Sarah Peters*. He stepped to her, kissed her, and earnestly said, " I am going to Paradise to-day. And you will follow me soon."

The Croud being great, they could not readily get through. So he had another Opportunity of declaring the Goodness of God. And to one in Heaviness he said, " Cry unto the LORD and he will be found. My Soul for thine, he will have Mercy upon thee." Then he said to all, " Remember *Mary Magdalene*, out of whom the LORD cast seven Devils. So rely ye on him for Mercy; and you will surely find it."

As they were preparing to go into the Cart he said, " Come my dear Friends, let us go on joyfully, for the LORD is making ready to receive us into everlasting Habitations." Then turning to the Spectators he said, " My Friends, God be your Guide. God direct you in the right Way to eternal Glory. It is but a short Time and *we* shall be, where
all.

all Sorrow and Sighing shall flee away. Turn from the Evil of your Ways, and you also with us shall stand with the innumerable Company on Mount *Sion*."

As they went along, he frequently spoke to the People exhorting them to Repentance. To some he said, " Ye poor Creatures, you do not know where I am going. See that you love CHRIST, see that you follow CHRIST, and then you will come there too." He likewise gave out and sung several Hymns; particularly that, with which he was always deeply affected,

" Lamb of God, whose bleeding Love
We still recall to Mind,
Send the Answer from above,
And let us Mercy find.
Think on us, who think on Thee,
And every struggling Soul release!
O remember Calvary;
And let us go in Peace."

All the People who saw them seemed to be amazed; but much more when they came to the Place of Execution. A solemn Awe over-whelmed the whole Multitude. As soon as the Executioner had done his Part with *Lancaster* and the two that were with him, he called for a Hymn-book and gave out a Hymn with a clear, strong Voice. And after the Ordinary had prayed, he gave out and sung the fifty-first Psalm. He then took Leave of his Fellow-sufferers with all possible Marks of the most tender Affection. He blest the Persons who had attended him, and commended his own Soul to God.

Even a little Circumstance that followed seems worth observing. His Body was carried away by a Company hired of the Surgeons; but a Crew of Sailors pursued them, took it from them by Force, and delivered it to his Mother, by which Means it was decently interred, in the Presence of many who praised God on his Behalf.

One thing which occasioned some Amazement, was, that even after Death there were no Marks of Violence upon him ; his Face was not at all bloted or disfigured ; no, nor even changed from its natural Colour. But he lay with a calm, smiling Countenance, as one in a sweet Sleep.

He died on *Frid. Oct. 28.* and was buried on *Sunday* the 30th, *Sarah Peters*, having now finished her Work, felt the Body sink apace. On *Wed. Nov. 3.* She took her Bed, having the Symptoms of a malignant Fever, she praised God in the Fires for ten Days, continually witnessing the good Confession, " I have fought the good Fight, I have kept the Faith : I am going to receive the Crown." And a little after Midnight, on *Sund. 13,* her Spirit also returned to God.

Mond. 14. I rode to *Windsor*, and after preaching, examined the Members of the Society. The same I did at *Reading* in the Evening ; at *Wycombe* on *Tuesday*, and on *Wednesday* at *Brentford* ; in the Afternoon I preached to a little Company at *Wandsworth*, who had just began to seek God ; but they had a rough Setting-out ; the Rabble gathering from every Side, whenever they met together, throwing Dirt and Stones, and abusing both Men and Women in the grossest manner. They complained of this to a neighbouring Magistrate, and he promised to do them Justice. But Mr. C. walked over to his House, and spoke so much in favour of the Rioters, that they were all discharged. It is strange, that a mild, humane Man could be persuaded by speaking quite contrary to the Truth (Means as bad as the End) to encourage a merciless Rabble, in outraging the Innocent ! A few Days after Mr. C. walking over the same Field, dropt down and spoke no more ! Surely the Mercy of God would not suffer a well-meaning Man to be any longer a Tool to Persecutors.

Mond. 21. I set out for *Leigh* in *Essex* ; it had rained hard in the former Part of the Night, which was succeeded by a sharp Frost ; so that most of the Road was like Glass ; and the North-East Wind sat
just

just in our Face. However, we reached *Leigh* by four in the Afternoon. Here was once a deep, open Harbour; but the Sands have long since blocked it up, and reduced an once flourishing Town to a small, ruinous Village. I preached to most of the Inhabitants of the Place in the Evening, and many in the Morning, and then rode back to *London*.

Mond. Decem. 5. I retired to *Newington* to write. I preached every Evening to a little Company; one who stumbled in among them on *Wednesday*, was a Man eminent for all manner of Wickedness: He appeared much affected, and went away full of good Desires and Resolutions.

Thurs. 8. A poor Mourner found Peace. When she related it to me in the Morning, I told her, "If you watch and pray, God will give you more of his Love." She replied, "More! Why, is it possible I should feel more Love to God than I do now?" The natural Thought of new-born Babies, who feel as much as their Hearts will *then* contain.

In the Evening I saw one in a far different State. He was crying out (in a high Fever) "O Sir, I am dying, without God, without CHRIST, without Hope." I spoke strongly of the Mercies of God in CHRIST, and left him a little revived. The next Night he told me, "For some time after you was here, I was I know not how; so light and easy! I had no Doubt but God would have Mercy upon me; but now I am dark again, I fear, lest I should perish at the last." He then broke out into Prayer. I left him a little easier, beginning again to cast his Care upon God.

Sund. 11. Several of our Brethren called upon him, and found his Hope gradually increasing.

Mond. 12. He expressed a strong Confidence in the Mercy of God, and said, He feared nothing but lest he should live and turn back into the World. Before Noon he was a little delirious; but as soon as any one spoke of God, he recovered himself and prayed so vehemently, as to set all that heard him in Tears. I called once more about six in the Even-

ing, and commended his Soul to God. He was speechless, but not without Sense, as the Motion of his Lips plainly shewed ; though his Eyes were generally fixt upwards, with a Look which said, " I see God." About half an Hour after I went away, his Soul was set at liberty.

Thus, in the Strength of his Years, died *Francis Butts*, one, in whose Lips was found no Guile. He was an honest Man, fearing God, and earnestly endeavouring to work Righteousness.

Thurs. 15. Having procured a Sight of that amazing Compound of Nonsense and Blasphemy, the last Hymn-book published by Count *Zinzendorf's Brethren*, I believed it was my bounden Duty to transcribe a few of those wonderful Hymns, and publish them to all the World, as a standing Proof, that there is no Folly too gross for those, who are wise above that is written.

Sat. 24. I buried the Body of *William Turner*, who, towards the Close of a long Illness, had been removed into *Guy's Hospital*, though with small Hope of Recovery. The Night before his Death he was delirious, and talked loud and incoherently, which occasioned many in the Ward to gather round his Bed, in order to divert themselves. But in that Hour it pleased God to restore him at once to the full Use of his Understanding ; and he began praising God and exhorting them to repent, so as to pierce many to the Heart. He remained for some time in this last Labour of Love, and then gave up his Soul to God.

Tues. 27. Mr. *Glanville* died. He was at the Burial of *Francis Butts*, and was then saying, " What a Mercy it is, that I am alive ? that I was not cut off a Year ago ?" The same Night he was taken ill, and was for the most Part delirious. In his lucid Intervals he seemed intent on the Things of God. I saw him not till the Night before his Death ; he answered me sensibly once or twice, saying, " He hoped to meet me in a better Place." Then he raved again ; so I used a short Prayer, and commended his Spirit to God.

Mond. January 2, 1749. I had designed to set out with a Friend for *Rotterdam*. But being much pressed to answer *Dr. Middleton's* Book against the Fathers, I postponed my Voyage, and spent almost twenty Days in that unpleasing Employment.

Sat. 28. I looked over the celebrated Tract of *Mr. Daillé* on the right Use of the Fathers. I soon saw what Occasion that good Man had given to the Enemies of God to blaspheme; and that *Dr. Middleton* in particular had largely used that Work, in order to overthrow the whole Christian System.

Sund. Feb. 5. *Mr. Manning* being dangerously ill, I was desired to ride over to *Hayes*. I knew not how the warm People would behave, considering the Stories which past current among them, *Mrs. B.* having averred to *Mr. M.* himself, "That *Mr. Wesley* was unquestionably a Jesuit." Just such a Jesuit in Principle, (and desirous to be such in Practice) as *Sir Nathanael Barnardiston* was.

But God made all Things easy. Far from any Tumult or Rudeness, I observed deep Attention in almost the whole Congregation. *Sund. 12.* *Mr. M.* having had a Relapse, I rode over again; And again I observed the same Decency of Behaviour in a much larger Congregation.

Tues. 14. I rode with my Brother to *Oxford*, and preached to a small Company in the Evening. *Thurs. 16.* We rode to *Ross*, and on *Frid.* to *Garth*.

Sund. 19. My Brother preached at *Maesmennys* in the Morning. I preached at *Builth* in the Afternoon, and at *Garth* in the Evening. *Tues. 21.* I rode to *Ragland*, and the next Day to *Kingswood*.

Thurs. 23. My Design was, to have as many of our Assistants here, during the *Lent*, as could possibly be spared; and to read Lectures to them every Day, as I did to my Pupils in *Oxford*. I had seventeen of them in all: These I divided into two Classes, and read to One Bishop *Pearson* on the Creed; to the other *Aldrich's Logic*; and to both "Rules for Action and Utterance."

Frid. March 3. I corrected the Extract of *John Arndt*, designed for Part of the *Christian Library*. But who can tell, whether that and an hundred other Designs will be executed or no? *When the Breath of Man goeth forth, he turneth again to his Dust, and then all his Thoughts perish!*

Sat. 11. I rode to *Freshford*, three or four Miles from *Bath*. The House not containing the People, I was obliged to preach out of Doors. It was dark when I began and rained all the Time I preached. But, I believe, none went away.

Sund. 12. After preaching at five, I rode to *Bearfield* and preached there between eight and nine, and about one at *Seend*. Mrs. *Andrews*, the Wife of a neighbouring Clergyman afterwards invited me, in her Husband's Name, to his House, there I found

“ An hoary, reverend and religious Man.”

The very Sight of whom struck me with an Awe. He told me, “ His only Son, about nine Years ago, came to hear me preach at *Bearfield*; he was then in the Flower of his Age, but remarkable above his Years, both for Piety, Sense and Learning; he was clearly and deeply convinced of the Truth, but returned home ill of the Small-pox. Nevertheless he praised God for having been there, rejoiced in a full Sense of his Love, and triumphed more and more over Sickness, Pain and Death, till his Soul returned to God. He said, “ He had loved me ever since, and greatly desired to see me; and that he blessed God he had seen me once before he followed his dear Son into Eternity.”

At five I preached at *Bearfield* again. This Day I was wet from Morning to Night, with the continued Rain; but I found no manner of Inconvenience.

Tues. 14. Having set apart an Hour weekly for that Purpose, I met the Children of our four Schools together: Namely, the Boys boarded in the new House, the Girls boarded in the old: The Day Scholars (Boys) taught by *James Harding*, and the Girls taught by *Sarah Dimmock*. We soon found the
Effect

Effect of it in the Children, some of whom were deeply and lastingly affected.

Thurs. 23. I preached in the Evening at *Bath*.
Frid. 24. About Noon at *Road*, and in the Evening at *Westbury*.
Mond. 27. I rode to *Shepton*, where all is quiet now; in the Evening I preached at *Colford*.
Tues. 28. At *Oakhill*, where was also great Peace, and a People loving one another.

Frid. 31. I began abridging *Dr. Cave's Primitive Christianity*. O what Pity that so great Piety and Learning should be accompanied with so little Judgment!

Mond. April 3. I set out for *Ireland*. We waited more than four Hours at the Passage: By which Delay I was forced to disappoint a large Congregation at *Newport*. About three I came to *Pedwas*, near *Carphilly*. The Congregation had waited some Hours. I began immediately, wet and weary as I was; and we rejoiced over all our Labours.

In the Evening and the next Morning (*Tues.* 4.) I preached at *Cardiff*. O what a fair Prospect was here some Years ago! Surely this whole Town would have known God, from the least even to the greatest, had it not been for Men leaning to their own Understanding, instead of the Law and the Testimony.

At twelve I preached at *Lanmaes* to a loving earnest People; who do not desire to be any wiser than God. In the Evening I preached at *Finnon*, the next Morning at *Cowbridge*. How is the Scene changed since I was here last, amidst the Madness of the People, and the Stones flying on every Side? Now all is calm; the whole Town is in Good-humour, and flock to hear the glad Tidings of Salvation.

In the Evening I preached at *Lantriffen*. *Thurs.* 6. we rode to a hard-named Place on the Top of a Mountain; I scarce saw any House near: However a large Number of honest, simple People soon came together, few could understand me: So *Henry Lloyd*, when I had done, repeated the Substance of my Sermon in *Welsh*. The Behaviour of the People re-

compenced us for our Labour, in climbing up to them.

About Noon we came to *Aberdare*, just as the Bell was ringing for a Burial. This had brought a great Number together, to whom, after the Burial, I preached in the Church. We had almost continued Rains from *Aberdare* to the great rough Mountain that hangs over the Vale of *Brecknock*: But as soon as we gained the Top of this, we left the Clouds behind us. We had a mild, fair, sunshiny Evening the Remainder of our Journey.

Frid. 7. We reached *Garth*. *Sat. 8.* I married my Brother and *Sarah Gwynne*. It was a solemn Day, such as became the Dignity of a Christian Marriage.

Sund. 9. I preached at *Builth*, *Maesmennys* and *Garth*. *Mond. 10.* A little after ten we reached *Lanidles*. Many were come thither before us from all Parts. About eleven, I preached in the Market-place. The Wind was so piercing, that whenever it came in my Face, it almost took away my Voice. But the poor People (though all of them stood bare-headed) seemed not to know there was any Wind at all. We rode from hence in three Hours to a Village seven Miles off. The Persons, at whose House we called, knowing who we were, received us with open Arms, and gladly gave us such Fare as they had. In three Hours more we rode with much ado, seven Miles farther, to a Village named *Dynas-mouthby*, Here an honest Man, out of pure Good-will, without my knowing any thing of the manner, sent for the most learned Man in the Town, who was an Exciseman, to bear me company. He sent an Excuse, being not very well, but withal invited me to his House. I returned him Thanks and sent him two or three little Books; on which he wrote a few Lines, begging me to call upon him. I went, and found one that wanted a Saviour, and was deeply sensible of his Want. I spent some time with him in Conversation and Prayer, and had Reason to hope, the Seed was sown in good Ground.

Tues.

Tues. 11. We reached *Dall-y-gelle* in less than three Hours, *Tannabull* before Noon, and *Carnarvon* in the Evening. What Need there is of Guides over these Sands I cannot conceive. This is the third time I have crossed them without any.

Wed. 12. We came to *Holy-head* between one and two. But all the Ships were on the *Irish* Side. One came in the next Day, but could not go out, the Wind being quite contrary. In this Journey I read over *Statius's Thebais*: I wonder one Man should write so well and so ill. Sometimes he is scarce inferior to *Virgil*; sometimes as low as the dullest Parts of *Ovid*.

In the Evening I preached on *Be ye also ready*. The poor People now seemed to be much affected; and equally so the next Night. So that I was not sorry the Wind was contrary.

Sat. 15. We went on board at six, the Wind then standing due East. But no sooner were we out of the Harbour, than it turned South-west and blew a Storm. Yet we made forward, and about one o'Clock, came within two or three Leagues of Land. The Wind then wholly failed; a Calm suddenly following a Storm, produced such a Motion as I never felt before. But it was not long before the Wind sprung up West, which obliged us to stand away for the *Skerries*. When we wanted a League of Shore, it fell calm again, so that there we rolled about till past Sunset. But in the Night we got back into *Dublin-Bay*, and landed soon after three, at *Dunlary*, about seven *English* Miles from the City. Leaving *William Tucker* to follow me in a Chaise, I walked strait away and came to *Skinner's Alley*, a little before the Time of preaching. I preached on *Beloved, if GOD so loved us, we ought also to love one another*. In the Afternoon, and again in the Evening (in our own Garden) I preached on *Let us come boldly unto the Throne of Grace, that we may find Mercy and Grace to help in Time of Need*.

Mond. 17. I was ashamed that I had paid any Regard at all to the Accounts which the Brethren had sent

sent to *England*. They had averred, " That *our* Society was all shattered to Pieces," and had spoken magnificently of the Increase of their own. So that I was ready to fear, they had drawn away half the People. Whereas, on the most strict Enquiry, I could find not one Man, and only one Woman, who had accompanied poor *M—V—*.

Tues. 18. Mr. *V.* called and gave me a long Detail of the Reasons why he left us. The Sum of all was, that he loved Mr. *Cenick*, and was angry at Mr. *Larwood*.

On *Thursday* and *Friday* I examined the Classes, and was much comforted among them. I left about four hundred in the Society: And after all the Stumbling-blocks laid in the Way, and all the Vapouring of *Count Z's Brethren*, I found four hundred and forty-nine

Sund. 23. We had several Showers in the Afternoon, while I was preaching in our Garden, and toward the Conclusion a vehement Shower of Hail. But all kept their Ground till I concluded.

Mond 24. The Cold which I had had for some Days growing worse and worse, and the Swelling which began in my Cheek increasing greatly, and paining me much, I sent for Dr. *Rutty*. But in the mean time I applied boiled Nettles, which took away the Pain in a Moment. Afterwards I used warm Treacle, which so abated the Swelling, that before the Doctor came, I was almost well. However, he advised me, " Not to go out that Day." But I had appointed to read the Letters in the Evening. I returned home as early as I could, and found no Inconvenience.

Sat. 29. I rode to *Tyrrel's-pass*, and preached in the Evening, and on *Sunday* Morning and Evening.

Mond. May 1. I preached at five in the Evening at *Edinderry*, to an exceedingly well-behaved Congregation. I preached at five in the Morning (many Quakers being present) on *Ye shall be all taught of GOD*

In the Afternoon I rode to *Mountmelick*. Being informed, that the Quakers here also, as well as in
most

most other Places, had left off coming to hear our Preachers, from the Time of *John Curtis's* coming to them, I took Occasion to mention before I preached, the real State of the Case between us. An Hour or two after, some of his Friends called upon me, and laboured to persuade me, " That *J. C.* had never said any thing against the *Methodists*." I heartily wish it were so.

Wed. 3. I preached at *Tullamore*. *Thurs. 4.* At *Clara* about Noon, and in the Evening at *Athlone*. I never saw so large a Congregation here on a Week-day before ; among whom were many of the Soldiers (the Remains of the Regiment wherein *John Nelson* was) and seven or eight of the Officers. They all behaved well, and listened with deep Attention.

Frid. 5. Being concerned for many who *did* run well, I resolved to spend this Day among them. I went first to *W—S—*. He appeared the same as ever, till I asked, " What *John Curtis* had said of me ?" Then his Countenance fell, and he began in a loud, stern Tone to tell me, " How near Men might come, and yet miss the Mark." I understood him well ; but being just then called away, had not time to explain with him.

This Day and the next I endeavoured to see all the Rest who were weary and faint in their Minds. Most of them, I found, had not been used with sufficient Tendernefs. Who is there that sufficiently weighs the Advice of *Kempis*, "*Nole duriter agere cum tentato ?* Deal not harshly with one that is tempted."

Sund. 7. I preached (as usual) at five and at three, with the Spirit of convincing Speech. The Rector preached in the Afternoon (though it is called the Morning Service) a close useful Sermon on the Fear of God. At five I had great Numbers of the poor Papists (as well as Protestants) maugre all the Labour of their Priests. I called aloud, *Ho ! Every one that thirsteth, come ye to the Waters ; and he that hath no Money !* Strange News to them ! One of whom had declared frankly, but a few Days before, " I would fain be with you, but I dare not : For now I have
all

all my Sins forgiven for four Shillings a Year; and this could not be in *your Church*."

We had a triumphant Hour when the Society met. Several Captives were set at Liberty: One of these was Mr. *Joseph Cb*—, he had been an eminent Man many years for cursing, swearing, drinking, and all kinds of fashionable Wickedness. On *Monday* last he had rode fifteen Miles to *Tyrrel's-pass*, and came thither before five in the Morning. He was immediately convinced and followed me in from the Preaching. I was then examining a Class. Their Words cut him to the Heart. He came after me to *Athlone* (when he had settled some temporal Business) having his Eyes continually filled with Tears, and being scarce able either to eat, drink or sleep. But God now wiped away the Tears from his Eyes; and he returned to his House, to declare what Things God had wrought.

Mond. 8. I rode to *Agbrim*, where the Face of Things was quite changed since the time I was there before. Here was now a serious Congregation from all the Country round. I preached about seven, and afterwards explained the Nature and Use of a Society. The first who desired to join therein, was Mr. S. his Wife and Daughter.

Tues. 9. I rode to *Abaskra*, six Miles South, at the Desire of Mr. G. the Rector. As the Papists durst not come into the Church, I preached before Mr. G.'s Door. I should not have imagined this was the first time of their hearing this Preaching, so fixt and earnest was their Attention. In the Morning, *Wed. 10.* I think the Congregation was larger than in the Evening; among whom was the Rector of a neighbouring Parish, who seemed then to be much athirst after Righteousness.

Mr. *Wade* of *Agbrim* rode with me hence to *Eyre-court*, about fourteen Miles from *Abaskra*. Here I preached in the Market-house, a large handsome Room, to a well-behaved Congregation. Thence I rode on to *Birr*, and preached at seven to a large, unconcerned Congregation. The next Day, both in the Morning and Evening, I spoke very plain and
rough.

rough. And the Congregation had quite another Appearance than it had the Night before. So clear it is, that Love will not always prevail ; but there is a Time for the Terrors of the LORD.

Frid. 12. Before nine we came to *Nenagh*. I had no Design to preach ; but one of the Dragoons quartered there, would take no Denial. So I ordered a Chair to be carried out, and went to the Market-place. Presently such a Congregation was gathered round me, as I had not seen since I left *Athlone*. To these I spake, as I was able, the whole Counsel of God, and then rode chearfully on to *Limerick*.

Between six and seven I preached at *Mardyke*, (an open Place without the Walls) to about two thousand People : Not one of whom I observed either to laugh or to look about, or to mind any thing but the Sermon.

Some Years since an old Abby here was rebuilt, with a Design to have public Service therein. But that Design failing, only the Shell of it was finished. Of this (lying uselefs) the Society has taken a Lease. Here I preached in the Morning, *Sat. 13.* to six or seven hundred People.

We then went to Prayers at the Cathedral, an antient and venerable Pile. In the Afternoon I walked round the Walls of the Towns, scarce so large as *Newcastle upon Tyne*. And the Fortifications are much in the same Repair ; very sufficient to keep out the wild *Irish*.

May 14. Being *Whitsunday*, our Church was more than full in the Morning, many being obliged to stand without. I hardly knew how the Time went, but continued speaking till near seven o'Clock. I went at eleven to the Cathedral. I had been informed, it was a Custom here for the Gentry especially to laugh and talk all the Time of Divine Service : But I saw nothing of it. The whole Congregation, Rich and Poor, behaved suitably to the Occasion.

In the Evening I preached to a numerous Congregation on *If any Man thirst, let him come unto me and drink.*

drink. We afterwards met the Society. Six or seven Prisoners of Hope were set at Liberty this Day.

Mond. 15. A Company of Revellers and Dancers had in the Afternoon taken Possession of the Place where I used to preach. Some advised me to go to another Place; but I knew it needed not. As soon as ever I came in Sight, the Holy-day Mob vanished away.

Tuesf. 16. I went to dine on the *Island* (so they call a Peninsula without the Walls.) We had hardly dined, when one and another of the Neighbours came in, till we had a Company of sixteen or eighteen. We joined together in Prayer and praising God, and many, I believe, went home rejoicing.

How does the Frequency and Greatness of the Works of God make us less (instead of more) sensible of them? A few Years ago, if we heard of one notorious Sinner truly converted to God, it was Matter of solemn Joy to all that loved or feared him. And now that Multitudes, of every Kind and Degree, are daily turned from the Power of Darknes to God, we pass it over as a common Thing! O God give us thankful Hearts!

Wed. 17. I met the Class of Soldiers, eight of whom were *Scotch* Highlanders. Most of these were brought up well; but evil Communications had corrupted good Manners. They all said, From the Time they entered into the Army, they had grown worse and worse. But God had now given them another Call, and they knew the Day of their Visitation.

Sat. 20. I saw a melancholy Sight. A Gentlewoman of an unspotted Character, sitting at home, on *May 4, 1747*, cried out, That "something seized her by the Side." Then, she said, it was in her Mouth. Quickly after she complained of her Head. From that time she wept continually for four Months, and afterwards grew outrageous; but always insisted, "That God had forsaken her, and that the Devil possessed her, Body and Soul."

I found

I found it availed nothing to reason with her. She only blasphemed the more; cursing God, and vehemently desiring, yet fearing, to die. However, she suffered me to pray, only saying, "It signified not, for God had given her up."

Her Brother gave me almost as strange an Account of himself. Some Years since, as he was in the full Carer of Sin, in a Moment he felt the Wrath of God upon him, and was in the deepest Horror and Agony of Soul. He had no Rest, Day or Night, feeling he was under the full Power of the Devil. He was utterly incapable of any Business, so that he was obliged to shut up his Shop. Thus he wandred up and down, in exquisite Torture, for just eighteen Months. And then in a Moment the Pressure was removed: He believed, God had not forsaken him. His Understanding was clear as ever. He resumed his Employ, and followed it in the Fear of God.

Mond. 22. The more I converse with this People, the more I am amazed. That God hath wrought a great Work among them is manifest. And yet the Main of them, Believers and Unbelievers, are not able to give a rational Account of the plainest Principles of Religion. 'Tis plain, God begins his Work at the Heart; then the Inspiration of the Highest giveth Understanding.

Wed. 24. A Gentlewoman called upon me, with her Son, who (she informed me) was given over last Summer, having long been ill of a wasting Distemper, and expected Death every Day. In this State, he was one Day in Agony of Prayer, when God revealed to him his pardoning Love. He immediately declared this to his Mother, telling her also, "I shall not die now. God has told me so." And he recovered from that Hour.

About eight several of us took Boat for *Necotoern*, six Miles from *Limerick*. After Dinner we took Boat, in order to return. The Wind was extremely high. We endeavour'd to cross over to the Leeward Side of the River: But it was not possible. The Boat being small, and over-loaded, was soon deep in Water;

the more so, because it leak'd much, and the Waves wash'd over us frequently. And there was no staying to empty it; all our Men being oblig'd to row with all their Strength. After they had toil'd about an Hour, the Boat struck upon a Rock, the Point of which lay just under the Water. It had four or five Shocks, the Wind driving us on, before we could get clear. But our Men wrought for Life: And about six o'Clock God brought us safe to *Limerick*. On *Saturday* I wrote the following Letter.

*To the Author of a Letter, publish'd in the Bath Journal,
April 17, sign'd N. D.*

Limerick, May 27, 1749.

SIR,

1. **Y**OU ask "Why I do not warn the Members of your Society, against Fornication and Adultery?" I answer, For the same Reason, that I do not warn them (in those short Hints) against Rebellion or Murder. Namely, Because I do not apprehend them to be in immediate Danger thereof: Whereas many of them are in continual Danger, either of "taking the Name of God in vain, or profaning the Day of the LORD, or of Drunkenness, or Brawling, or of uncharitable or unprofitable Conversation."

2. But you say, "Many Persons of great Eminence among you, have been publickly charged with the Commission of these Crimes." And of all other Crimes. But will you undertake to make those Charges good? Whenever your "*Christian Charity* and hearty Desire for our Success in so important a Work," shall oblige you to instance in Particulars, I do hereby promise to give a particular Answer.

3. "But has not a Preacher of your Sect preach'd and printed to prove the Lawfulness of Polygamy?" I answer, No. No Preacher in Connexion with me has ever done any such thing. What Mr. *Hall* of *Salisbury* has done, is no more to me than it is to you: (Only that I am a greater Sufferer by it.) For he
renounced

renounced all the *Methodists* several Years since : And when I was at *Salisbury* last, turned both me and my Sister out of his House. No Man therefore of common, Heathen Humanity, could ever blame me for the Faults of that unhappy Man.

4. In “ declaring my Abhorrence of all Vices of that kind, I cannot be more plain and explicit than I have been. I can only declare again, That I believe neither Fornicators, Adulterers, nor unclean Persons shall enter into the Kingdom of Heaven and that I rank together Sorcerers, Whoremongers, Murderers, Idolaters, and *whosoever maketh or loveth a Lye*.

5. I well know “ a weak Brother,” as you define him, that is a Man of “ profane Eyes and unholy Imagination,” if you talk either of Love-feasts or Persons confessing their Faults to one another, will immediately run over all the Scenes of the *New Atlantis*. But I leave that to himself. I must not neglect a scriptural Advice, because such an one is offended at my following it.

6. Your “ Friendly Advice to avoid spiritual Selfishness,” I will endeavour to follow as soon as I understand it. At present I do not ; neither do I well understand, How any “ sober Christian should think me guilty of Arrogance or Self-conceit,” because I relate a Fact in which I had no Share at all : Namely, That other Men “ prayed for one another, That they might be healed of the Faults they had confessed ; and it was so.”

7. You add, “ Dr. *Middleton* absolves you from all Boasting, in relation to the Miracle you worked upon *Kirkman*.” Dr. *Middleton* does me too much Honour, in taking any Notice of so inconsiderable a Person. But, Miracle or no Miracle, the Fact is plain. *William Kirkman* is (I apprehend) yet alive ; And able to certify for himself, that he had that Cough Three-score Years, and that since that Time, it has not returned.—I do not know, that any “ one Patient yet, had died under my Hands.” If any Person does, let him declare it, with the Time and Circumstances.

8. You

8. You conclude, " Let me beg you, as a Fellow-Christian,—to remove that great Load of Scandal that now lies upon your Sect ; and that you will not by a careless or premeditated Silence,—bring your Self and your Followers, under a just Suspicion, of not being Enemies to certain Vices, which you seem afraid even to name."

Alas, Sir, is your " hearty Wish for my Success," already dwindled down to this ! And your " Sorrow for any *Oversight*, that should afford ground of *Cavil*, to *those* who are disposed to think unfavourably of me !" Sir, I take Knowledge of you. I no longer wonder at your so readily answering for Dr. *Middleton*. I am persuaded none has a better Right so to do : No, not the Gentleman who lately printed in the Publick Papers a Letter to the Lord Bishop of *Exeter*. Well, Sir, you may now lay aside the Mask. I do not require you to stile yourself my *Fellow-Christian*. But we are Fellow-Creatures at least, Fellow-Servants of the Great LORD of Heaven and Earth ! May we both serve him faithfully ! For his Sake I remain,

SIR,

Your Obedient Servant,

JOHN WESLEY.

P. S. I did not receive Your's till last Night.

Sund. 28. I preached at *Mardyke* in the Evening, on GOD was in CHRIST, reconciling the World unto himself. I never saw, even at *Bristol*, a Congregation which was at once so numerous and so serious.

Mond. 29. I set out for *Cork*. We breakfasted at *Brough*, nine Miles from *Limerick*. When I went into the Kitchen, first one or two, then more and more of the Neighbours gathered about me, listening to every Word. I should soon have had a Congregation, but I had no time to stay.

A Mile or two beyond *Killmallock* (once a large and strong City, now a Heap of Ruins) we saw the
Body

Body of a Man lying dead in the Highway, and many People standing and looking upon it. I stopt and spoke a few Words, all listened attentively, and one who was on Horseback rode on with us. We quickly fell into Discourse; I soon perceived he was a Priest, and found he was a sensible Man. I gave him a Book or two at parting, and he dismissed me with "God bless you," earnestly repeated twice or thrice.

We stopped a while at *Killdorrery* in the Afternoon, and took the Opportunity of speaking closely to every one that understood *English*, and of giving them a few Books. What a Nation is this! every Man, Woman and Child (except a few of the great Vulgar) not only patiently, but gladly suffer the Word of Exhortation.

Between six and seven we reached *Rathcormuck*. Mr. *Loyd* read Prayers and I preached. Even the Papists ventured to come to Church for once, and were a very serious Part of the Congregation.

Tues. 30. I preached at eleven, and the Hearts of the People seemed to be as melting Wax. These are now *willing in this Day of his Power*. But will not many of them harden their Hearts again?

In the Afternoon I waited on Col. *B.* and found him a serious and an understanding Man, and his long and painful Illness seems to have been attended with good and happy Fruit.

Our Congregation in the Evening was larger than ever. And never since I came into this Kingdom, was my Soul so refreshed, as it was both in praying for them, and in calling them to accept the *Redemption that is in Jesus*.

Just as we came out of Church Mr. *Skelton* came from *Cork*, and told me, "I had no Place there yet; It being impossible for me to preach now, while the Rioters filled the Streets."

Wed. 31. I preached at nine, and about eleven took Horse: Our Way lay through *Corke*. We had scarce got into it (though I had never been there till then) before the Streets, and Doors, and Windows were

full of People. But the Mob had not Time to gather together, till we were quite gone through the Town. I rode on to *Bandon*, a Town which is intirely inhabited by Protestants. I preached at seven in the Middle of the main Street, on *Seek ye the Lord while he may be found*. Here were by far the largest Congregations, both Morning and Evening, of any I had seen in *Ireland*.

Frid. June 2. I was sent for by a Clergyman who had come twelve Miles on purpose to talk with me. We had no Dispute, but simply endeavoured to strengthen each other's Hands in God.

In the Evening a Gentlewoman informed me that Dr. B. had averred to her and many others, 1. "That both *John* and *Charles Wesley* had been expelled the University of *Oxford* long ago. 2. That there was not a *Methodist* left in *Dublin*, or any where in *Ireland* but *Corke* and *Bandon*; all the rest having been rooted out, by Order of the Government. 3. That neither were there any *Methodists* left in *England*; and 4. That it was all *Jesuitism* at the Bottom." Alas, for poor Dr. B. God be merciful unto thee a Sinner!

Sat. 3. At the Request of many in the Town, in the Close of my Evening-Sermon, I answered for myself. And have Reason to believe, it was much blest to many of the Congregation.

Sund. 4. Being extremely hoarse, I could not speak without Difficulty. However I made shift to preach at nine, at two and at five, the Congregation continually increasing. I think the most general Call of God to the Inhabitants of *Bandon*, was at or about this Time.

Mond. 5. I rode to *Blarney*, three Miles wide of *Corke*, where many of the Society met me. I spent some Time with them in Exhortation and Prayer, and then went on to *Rathcormuck*.

I was a little surprized at the Acuteness of a Gentleman here, who in Conversation with Col. B. about late Occurrences, said, He had heard, there was a People risen up that placed all Religion in wearing
long

long Whiskers ; and seriously asked, “ Whether these were not the same who were called *Methodists* ? ”

Wed. 7. I set out early with Mr. *Loyd*, and breakfasted at Mr. *T.*'s and *Castle-Byde*. They both rode with me to *Killdorrery* : About one I preached to some Stocks and Stones at *Brough* : In the Evening to another sort of a Congregation at *Limerick*, on *Rejoice in the Lord, ye Righteous*.

Four comfortable Days I spent with this lively People, the like to whom I had not found in all the Kingdom. *Mond. 12.* I had appointed to take Horse at four, that I might have time to preach at *Nenagh*, but no Horses came till seven. At four I walked forward, after resting a while at *Tullab*, I walked on, till an honest Man overtaking me, desired me to ride behind him. With this Help I came to *Nenagh* before eleven, preached there at twelve, and at *Birr* in the Evening.

Tues. 13 We rode over to *Gloster*, a beautiful Seat, built by an *English* Gentleman, who had scarce finished his House and laid out his Gardens, when he was called to his everlasting Home. Sir — — and his Lady dined with us, whether coming by Accident or Design, I know not. About five I preached in the stately Saloon, to a little Company of plain, serious People ; the fine Ones looking on, and some of them *seeming* to be a little affected. I expounded at *Birr* about seven, in the strongest Manner I could, the Story of *Dives* and *Lazarus*.

Wed. 14. We designed to dine at *Ferbane*, about twelve Miles from *Birr*. We stopt at the first Inn in the Town. But they did not care to entertain Hereticks ; neither did the People at the second Inn. I alighted at the third, and went in, without asking any Questions. Here I met with a Woman very sick and very serious. Some of her Neighbours quickly gathered about us, and we endeavoured to improve the Opportunity. After some Time spent in close Conversation and Prayer, we parted in much Love.

About seven I preached at *Athlone*. It being the Time of the General-Review, Abundance of Soldiers
and

and many Officers were present. They all behaved with the utmost Decency. But a Gentleman of the Town did not; which had like to have cost him dear. Many Swords were drawn, but the Officers interposed, and it went no farther.

Sat. 17. The Wind being very tempestuous in the Evening, I preached in our new-built House. Toward the Close of the Sermon, I asked, "Which of you will give yourself, Soul and Body, to God?" One cried out, with a Cry that almost shook the House, "O, I will, I will." And as soon as she could stand, she came forth in the Midst, to witness it before all the Congregation. It was Mrs. *Glass*. Her Words pierced like Lightning. Presently another witness the same Resolution. And not long after, one who had been sorrowing as without Hope, Mrs. *Meehan*, lifted up her Head with Joy, and continued singing and praising God to the Dawn of the next Day.

Perceiving this was an acceptable Time, I laid aside my Design of meeting the Society, and continued in Prayer with the whole Congregation, all our Hearts being as the Heart of one Man.

When I had at length pronounced the Blessing, no Man stirred, but each stayed in his Place till I walked through them. I was soon called back by one crying out, "My God, my God, thou hast forgotten me." Having spoken this she sunk to Earth. We called upon God in her Behalf. The Cries both of her and of several others, mourning after God, redoubled. But we continued wrestling with God in Prayer, till he gave us an Answer of Peace.

Sund. 18. I preached at five, and about two on the *Connaught* Side of the River: Thence I hastened to *Agbrim*, and endeavoured to awaken a serious but sleepy Congregation.

Mond. 19. I rode over to *Abaskra*, and thence to Mr. *Mahon's* at *Castle-garth*. I had much Conversation with Mrs. *M—*, and was much in doubt, from the Account she gave of her own Experience, whether she had not been justified many Years, tho' she knew it not by that Name.

I preached

I preached at *Abaskra* at six, both in the Evening and in the Morning: On *Tuesday* Evening at *Atblone*. I then met the Society, where one and another and another cried a loud for Mercy: We called upon God, till several of them found Mercy, and praised him with a good Courage. I think more found Peace with God in these four Days, than in sixteen Months before.

Wed. 21. I rode to *Tyrrels-pass*, but did not find that Fervor of Spirit in the Congregation, which was among them the last Year. Yet a few there were, who were still pressing on to the Mark.

Thurs. 22. I preached at Noon at a Village, three Miles from *Tyrrels-pass*: In the Evening at *Tullamore*, and on *Friday*, Morning and Evening. *Sat. 24.* I rode to *Mount-melick* and dined with *Joseph Fry*, late a Quaker. Abundance of People were at the preaching in the Evening, and all seemed to give earnest Attention.

Sund. 25. I preached at eight to a still increasing Congregation: And God's Word was as a two edged Sword. I rode thence to *Portarlinton*; a Town inhabited chiefly by *French*. A Clergyman there received me gladly. Some time before a Gentleman of *Mount-melick*, had desired him to preach against the *Methodists*. He said, " He could not, till he knew what they were; " in order to which, he came soon after and heard Mr. *Larwood*. And from that time, instead of preaching against them, he spoke for them, wherever he came.

As soon as we came out of Church, I went strait to the Market-house, and the whole Congregation followed me. I had not seen in all *Ireland* so glittering a Company before, unless at *St. Mary's Church* in *Dublin*; and yet all of them, High and Low, behaved in such a Manner, as became his Presence before whom they stood.

Thence I rode two Miles farther, to Mr. *L.'s* House, at *Glofeld*, near *Ballibrittis*. It rained the whole Time that I was preaching. But the Congregation regarded it no more than I did: though I was
thoroughly

thoroughly wet before I had done, the Shower driving full in my Face.

Mond. 26. We had a blessed Opportunity at *Mount-melick* in the Evening, while I was explaining the Covenant God hath made with us. The same Spirit continued with us, at the meeting of the Society. So that my Voice could not be heard for the Voice of those who cried for Mercy, or praised the God of their Salvation.

Tues. 27. I talked two Hours with *J—— S——* a Quaker. He spoke in the very Spirit and Language wherein poor Mr. *Hall* used to speak, before he made Shipwreck of the Grace of God. I found it good for me to be with him. It enlivened and strengthened my Soul.

I rode in the Afternoon to *Clofeland*, and preached in the Evening and Morning, to a People earnestly desirous of pleasing God.

Thurs. 29. I rode to *Portarlinton* again and preached to a larger Congregation than before. They all seemed to hear, not only with strong Desire, but with Understanding also.

I afterwards explained to them the Nature of a Society, and desired any who were willing so to unite together, to speak to me severally. Above threescore did so, the same Day.

Sat. July 1. I preached at *Mount-melick*. *Sund. 2.* I preached at eight in *Portarlinton*, and again at two. I scarce knew how to leave off; all the People seemed to be so deeply affected. The Society now contained above one hundred Members full of Zeal and good Desires. And in one Week, the Face of the whole Town is changed. Open Wickedness is not seen. The Fear of God is on every Side: And Rich and Poor ask, "What must I do to be saved? And how long (I thought with myself) will this continue? In most, only till the Fowls of the Air come, and devour the Seed. Many of the Rest, when Persecution or Reproach begins, will immediately be offended. And in the small Remainder, some will fall off, either through

through other Desires, or the Cares of the World, or the Deceitfulness of Riches.

Mond. 3. I preached at *Edinderry*, and on *Tuesday* Morning and Evening. Almost every Person who was present at the Meeting of the Society, appeared to be broken in Pieces. A Cry went up on every Side; till *Joseph Fry*, once as eminent a Sinner as even *Joseph Fry* of *Mount-melick*, and since as eminent an Instance of the Grace of God, broke out into Prayer. It was not long before Praise and Prayer were mixt together. And shortly after, Prayer was swallowed in the Voice of Praise and Thanksgiving.

Wed. 5. I returned to *Dublin*. *Sund. 9.* I preached on the Green both Morning and Afternoon. And the Congregation was considerably larger than any I had seen in *Dublin* before.

Wed. 12. Being one of the Grand *Irish* Festivals, by reason of "The Breach, i. e. Battle of *Agbrim*," we had a very large Congregation to whom I shewed *what Reward* they had given unto the Lord for all his Benefits. I expected much of their usual Courtesy from the Mob when we came out. But I walked through them all in perfect Peace, none molesting us, either by Word or Deed.

Tues. 18. Mr. Miller (the *Lutheran* Minister) informed me, That in a Collection of Tracts, published at *Büding*, Count Z.'s Brethren had printed several Passages of my Journal, and whatever else they could glean up which tended to prejudice the *Lutherans* against the *Methodists*. Was this merely to shew their Good-will? Or to obviate my Testimony against themselves?

Wed. 19. I finished the Translation of *Martin Luther's* Life. Doubtless he was a Man highly favoured of God, and a blessed Instrument in his Hand. But O! What pity that he had no faithful Friend! None, that would at all Hazards rebuke him plainly and sharply, for his rough, untractable Spirit, and bitter Zeal for Opinions, so greatly obstructive of the Work of God.

Thurs.

Thurs. 20. I saw *Dr. Stephen's Hospital*, far cleaner and sweeter than any I had seen in *London*. The *Royal Hospital* for old Soldiers standing on the Top of an Hill, over-looking *Phoenix Park*. All the Buildings are kept not only in good Repair, but likewise exactly clean. The Hall is exceeding grand: The Chapel far better finished than any thing of the Kind in *Dublin*. O what is wanting, to make these Men happy? Only the Knowledge and the Love of GOD.

I had now an Opportunity of inquiring into the real State of the late Transactions at *Corke*; an Account of which is subjoined, being the Extracts of some Papers, which were about this time put into my Hands.

Thomas Jones of *Corke*, Merchant, deposes,

That on *May 3, 1749*, *Nicholas Butler*, Ballad-singer, came before the House of this Deponent; and assembled a large Mob: That this Deponent went to *Daniel Crone*, Esq; then Mayor of *Corke*, and desired that he would put a Stop to these Riots: Asking at the same time, whether he gave the said *Butler* Leave to go about in this Manner? That Mr. Mayor said, He neither gave him Leave, neither did he hinder him: That in the Evening *Butler* gathered a larger Mob than before, and went to the House where the People called *Methodists*, were assembled to hear the Word of GOD, and as they came out, threw Dirt and hurt several of them.

That on *May 4*, this Deponent, with some others, went to the Mayor and told what had been done, adding, " If your Worship pleases to speak only three Words to *Butler*, it will be all over: " That the Mayor gave his Word and Honour, " There should be no more of it, he would put an entire Stop to it: " That notwithstanding, a larger Mob than ever came to the House the same Evening: That they threw much Dirt and many Stones at the People, both while they were in the House, and when they came out: That the Mob then fell upon them, both on Men and Women, with Clubs, Hangers and Swords; so that many of them
were

were much wounded, and lost a considerable Quantity of Blood.

That on *May 5.* this Deponent informed the Mayor of all, and also that *Butler* had openly declared, " There should be a greater Mob than ever there was that Night : " That the Mayor promised he would prevent it : That in the Evening *Butler* did bring a greater Mob than ever : That this Deponent, hearing the Mayor designed to go out of the way, set two Men to watch him ; and when the Riot was begun, went to the Ale-house, and enquired for him : That the Woman of the House denying he was there, this Deponent insisted he was, declared he would not go till he had seen him, and began searching the House : That Mr. Mayor then appearing, he demanded his Assistance, to suppress a riotous Mob : That when the Mayor came in Sight of them, he beckoned to *Butler*, who immediately came down from the Place where he stood : That the Mayor then went with this Deponent, and looked on many of the People covered with Dirt and Blood : That some of them still remained in the House, fearing their Lives, till *James Chatterton* and *John Reily*, Esquires, Sheriffs of *Corke*, and *Hugh Millard*, junior, Esquire, Alderman, turned them out to the Mob, and nailed up the Doors.

2. *Elizabeth Holleran* of *Corke* deposes,

That on *May 3.* as she was going down *Castle-street*, she saw *Nicholas Butler* on a Table, with Ballads in one Hand and a Bible in the other : That she exprest some Concern thereat ; on which Sheriff *Reily* ordered his Bailiff to carry her to *Bridewell* : That afterward the Bailiff came and said, " His Master ordered she should be carried to Gaol : " And that she continued in Gaol from *May 3.* about eight in the Evening, till between ten and twelve on *May 5.*

3. *John Stockdale* of *Corke*, Tallow-chandler, deposes,

That on *May 5*, while he and others were assembled to hear the Word of God, *Nicholas Butler* came down to the House where they were, with a very numerous Mob: That when this Deponent came out, they threw all Manner of Dirt, and Abundance of Stones at him: That they then beat, bruised and cut him in several Places: That seeing his Wife on the Ground, and the Mob abusing her still, he called out, and besought them, not to kill his Wife: That on this one of them struck him with a large Stick, as did also many others, so that he was hurt in several Parts, and his Face in a Gore of Blood.

Daniel Sullivan of Corke, Baker, deposes,

That every Day but one from the 6th to the 16th of *May*, *Nicholas Butler* assembled a riotous Mob, before this Deponent's House: That they abused all who came into the Shop, to the great Damage of this Deponent's Business: That on or about the 15th, *Butler* swore he would bring a Mob the next Day and pull down his House: That accordingly on the 16th he did bring a large Mob, and beat or abused all that came to the House: That the Mayor walked by while the Mob was so employed, but did not hinder them: That afterwards they broke his Windows, threw Dirt and Stones into his Shop, and spoiled a great Quantity of his Goods.

Daniel Sullivan is ready to depose farther,

That from the 16th of *May* to the 28th, the Mob gathered every Day before his House: that on *Sunday* the 28th, *Butler* swore, " They would come the next Day and pull down the House of that Heretick Dog;" and called aloud to the Mob, " Let the Heretick Dogs indict you; I will bring you off without a Farthing Cost."

That accordingly on *May 29*, *Butler* came with a greater Mob than before: that he went to the Mayor and begged him to come, which he for some Time refused

refus'd to do; but after much Importunity, rose up, and walked with him down the Street: that when they were in the midst of the Mob, the Mayor said aloud, " It is your own Fault, for entertaining these Preachers: If you will turn them out of your House, I will engage there shall be no Harm done; but if you will not turn them out, you must take what you will get:" That upon this the Mob set up an Huzza, and threw Stones faster than before: that he said, " This is fine Usage, under a Protestant Government; if I had a Priest saying Mass in every Room of it, my House would not be touched:" That the Mayor reply'd, " The Priests are tolerated; but you are not: you talk too much; go in, and shut up your Doors:" That seeing no Remedy, he did so; and the Mob continued breaking the Windows and throwing Stones in, till near twelve at Night.

That on *May 31*, the said *Sullivan* and two more, went and inform'd the Mayor of what the Mob was then doing: that it was not without great Importunity, they brought him as far as the Exchange: that he would go no farther, nor send any Help, tho' some that were much bruised and wounded came by: that some Hours after, when the Mob had finished their Work, he sent a Party of Soldiers to guard the Walls.

5. *John Stockdale* deposes farther,

That on *May 31*, he with others was quietly hearing the Word of God, when *Butler* and his Mob came down to the House: that as they came out, the Mob threw Showers of Dirt and Stones: that many were hurt, many beat, bruised and cut, among whom was this Deponent, who was so bruised and cut, that the Effusion of Blood from his Head could not be stopp'd for a considerable Time.

6. *John M'Nerny* of *Corke*, deposes,

That on the 31st of *May* last, as this Deponent with others was hearing a Sermon, *Butler* came down
with

with a large Mob : that the Stones and Dirt coming in fast, obliged the Congregation to shut the Doors, and lock themselves in : that the Mob broke open the Door, on which this Deponent endeavour'd to escape thro' a Window : that not being able to do it, he returned into the House, where he saw the Mob tear up the Pews, Benches and Floor, Part of which they afterwards burnt in the open Street, and carried away Part for their own Use.

7. *Daniel Sullivan* is ready to depose farther,

That *Butler* with a large Mob went about from Street to Street, and from House to House, abusing, threatening and beating whomsoever he pleas'd, from *June* 1st to the 16th, when they assaulted, bruised and cut *Ann Jenkins*; and from the 16th to the 30th, when a Woman whom they had beaten, miscarried, and narrowly escaped with Life.

Some of the Particulars were as follow :

Thomas Burnet of *Corke*, Nailor, deposes,

That on or about the 12th of *June*, as this Deponent was at Work in his Master's Shop, *Nicholas Butler* came with a great Mob to the Door, and seeing this Deponent, told him, He was an heretick Dog, and his Soul was burning in Hell : that this Deponent asking, " Why do you use me thus ? " *Butler* took up a Stone and struck him so violently on the Side, that he was thereby render'd incapable of Working for upwards of a Week : that he hit this Deponent's Wife with another Stone, without any kind of Provocation, which so hurt her, that she was oblig'd to take to her Bed, and has not been right well since.

Ann Cooshea of *Corke* deposes,

That on or about the 12th of *June*, as she was standing at her Father's Door, *Nicholas Butler*, with a riotous Mob, began to abuse this Deponent and her Family, calling them Heretick Bitches, saying they were damn'd and all their Souls were in Hell : that
then

then, without any Provocation, he took up a great Stone, and threw it at this Deponent, which struck her on the Head with such Force, that it deprived her of her Senses for some time.

Ann Wright of Corke deposes,

That on or about the 12th of *June*, as this Deponent was in her own House, *Butler* and his Mob came before her Door calling her and her Family Heretick Bitches, and swearing, " He would make her House hotter than Hell-fire : " That he threw Dirt and Stones at them, hit her in the Face, dash'd all the Goods about which she had in her Window, and she really believes, would have dash'd out her Brains, had she not quitted her Shop, and fled for her Life.

Margaret Griffin of Corke deposes,

That on the 24th of *June*, as this Deponent was about her Business, *Butler* and his Mob came up, took hold on her, tore her Cloaths, struck her several times, and cut her Mouth: That after she broke from him, he and his Mob pursued her to her House, and would have broke in, had not some Neighbours interposed: that he had beat and abused her several times before, and one of those times to such a Degree, that she was all in a Gore of Blood, and continued spitting Blood, for several Days after.

Jacob Conner, Clothier, of Corke deposes,

That on the 24th of *June*, as he was employ'd in his lawful Business, *Butler* and his Mob came up, and without any Manner of Provocation fell upon him: that they beat him till they caused such an Effusion of Blood, as could not be stop'd for a considerable time; and that he verily believes, had not a Gentleman interposed, they would have kill'd him on the Spot.

9. *Ann Hughes of Corke* deposes,

That on the 29th of *June*, she ask'd *Nicholas Butler*, Why he broke open her House on the 21st? That
hereon

hereon he call'd her many abusive Names, (being attended with his Mob) dragg'd her up and down, tore her Cloaths in Pieces, and with his Sword, stabb'd and cut her in both her Arms.

Daniel Filts, Blacksmith, of Corke depofes,

That on the 29th of *June*, *Butler* and a riotous Mob came before his Door, call'd him many abusive Names, drew his Hanger and threatned to stab him: That he and his Mob the next Day assaulted the House of this Deponent with drawn Swords: and that he is perfuaded, had not one who came by, prevented, they would have taken away his Life.

10. *Mary Fuller of Corke* depofes,

That on the 30th of *June*, *Butler*, at the Head of his Mob, came between nine and ten at Night to the Deponent's Shop, with a naked Sword in his Hand: that he swore, He would cleave the Deponent's Scull, and immediately made a full Stroke at her Head: whereupon she was oblig'd to fly for her Life, leaving her Shop and Goods to the Mob, many of which they hacked and hewed with their Swords, to her no small Loss and Damage.

Henry Dunkle, Joiner, of Corke depofes,

That on the 30th of *June*, as he was standing at Widow *Fuller's* Shop-window, he saw *Butler* accompanied with a large Mob, who stopp'd before her Shop: that after he had grossly abused her, he made a full Stroke with his Hanger at her Head; which must have cleft her in two, had not this Deponent receiv'd the Guard of the Hanger on his Shoulder: that presently after, the said *Butler* seiz'd upon this Deponent: that he seiz'd him by the Collar with one Hand, and with the other held the Hanger over his Head, calling him all manner of Names, and tearing his Shirt and Cloaths; and that had it not been for the timely Assistance of some Neighbours, he verily believes he should have been torn to Pieces.

Margaret

Margaret Tremnell of Corke deposes,

That on the 30th of *June*, *John Austin* and *Nicholas Butler*, with a numerous Mob, came to her Shop : That after calling her many Names, *Austin* struck her with his Club on the right Arm, so that it has been black ever since from the Shoulder to the Elbow : that *Butler* came next, and with a great Stick struck her a violent Blow across the Back : that many of them drew their Swords, which they carried under their Coats, and cut and hacked her Goods, Part of which they threw out into the Street, while others of them threw Dirt and Stones into the Shop, to the considerable Damage of her Goods and Loss of this Deponent.

11. It was not for those who had any Regard either to the Persons or Goods, to oppose Mr. *Butler* after this. So the poor People patiently suffer'd, till long after this, whatever he and his Mob were pleased to inflict upon them.



F I N I S.



